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Yogâcâra Manual

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6. The Ten Memories (Anussati's)

Buddhānussati	memories of the Buddha
Dhammānussati	„ „ „ Doctrine
Saṃghānussati	„ „ „ Order
Sīlānussati	„ „ good conduct
Cāgānussati	„ „ generosity
Upasamānussati	„ „ Nirvāna
Devatānussati	„ „ the gods
Maraṇānussati	„ „ death
Ekasaññānussati	„ „ the one idea
Ekadhātuvaṭānussati	„ „ the one element

7. The Four Planes of Being

Ākāsa	space
Viññāṇa	consciousness
Akincañña	freedom from obstacle
Nevasaññānāsaññā	neither ideas nor the absence thereof
Arūpāvacara	all the above four together

8. The Four Excellent Conditions (Brahma-vihāra's)

Mettā	Love
Karuṇā	Pity for other's sorrow
Mudutā	Sympathy in others' Joy
Upekkhā	Magnanimity

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9. The Tenfold Knowledge (Ñāṇa)

Samatha-dassana-ñāṇa Insight into Nirvāna
Udaya-vyaya-dassana-ñāṇa Insight into origin and decay
Bhaṅgānudassana-ñāṇa Insight into disintegration now
Bhayatupaṭṭhāna-dassana-ñāṇa Insight into disintegration in the future
Ādīnavānudassana-ñāṇa Insight into dangers
Nibbidānudassana-ñāṇa Insight into vanity
Muccitu-kamyatā-dassana-ñāṇa Insight into desire for escape

Paṭisankhānupassanā-ñāṇa Insight into the constituent parts of individuality
Sankhārupekkhānupassaña-ñāṇa Insight into there being no 'soul' therein
Anuloma-anupassanā-ñāṇa All these together.

10. The nine Transcendent Qualities
(Lokuttarā Dhammā)

1—4 The four stages of the Noble Path
5—8 The fruit of the attainment of each of them
9 Nirvana

It is impossible of course to give all that these technical terms imply and connote in the few English words selected as suggestive translations. The full meaning must be gathered from other Buddhist works. We have here 10 groups embracing 112 different qualities or states of meditation which it is desired, one after another, to produce in one's mind or heart. And the method adopted is, I think, intended to be the same for each, though the full text is not given for each and all of them.

That method is as follows:

The student recluse commences (at top of page 3) with calling to mind the three gems — the Buddha, the Dhamma, and the Sangha — and taking refuge in them. There then follows a formula of confession and absolution (taken from the Vinaya), to be repeated three times. Then a statement of the state of mind it is desired to call up. Then a renewed appeal to the memory of the Buddha and the great disciples of the past; and an expression of devotion to them. All the above is in Pali. Then follows the following quotation, also of course in Pali, found in the Satipaṭṭhāna and other Suttas.

'He seats himself cross-legged keeping his body erect, firm in self possession; thoughtfully he inhales, thoughtfully exhales his breath, so that taking a long inbreathing or a long outbreathing, or taking a quick inbreathing or a quick outbreathing, he knows in each case what he does.'

There is no doubt that he is intended to suit the act to the word. So far he has been squatting on the ground on his heels, and with joined palms (the attitude of reverence); now he sits on the ground cross-legged with his hands on his lap (the attitude of thought). Neither of these positions is possible to ordinary Europeans. We need not be put off by the fact that it is not expressly stated that he does so. The quotation from the suttas also has no expressed nominative to the verb 'he sits'. It has to be supplied from the foregoing sentences in each Sutta. So here we have no expressed nominative throughout the book till page 42 where the word yogāvacara occurs. We need only notice, in passing, that this constant change of posture, which takes place more than 1500 times in the course of the whole exercise, completely excludes any notion of hypnotic trance.

Then follows the following sentence, not found in the Pitakas, but probably a quotation from some later Pali book.

'With my eyes closed (with the subconsciousness of the eye) I see the tip of my nose, and breathing regularly, and fixing the object of my thought in the heart, I take as my aid (parikamma) the idea of Arahatship.'

Then the text goes on in Sinhalese:

'When he has thus continued in meditation, keen in intellect, two images appear, first hazy then clear. When the hazy has withdrawn, gone out as it were through the imperfections passing away, and cleansed of all impurities the clear image has penetrated his whole being, then entering the door of the mind the element of brightness (tejo dhātuwa) becomes manifest. The conception (the appanā) has the colour of the shining of the evening star, the preliminary aid to this (the parikarma) is the colour of gold, the sustaining aid (the upacāra) has a colour like that of the young sun rising in the east. Taking all three (the appanā, parikarma and upacāra) from the tip of the nose, putting them for a while in the heart, he finally locates them in the navel'.

The meaning of this last sentence must be that he first (his eyes being closed) gets the conception of brightness at the tip of his nose, and then, in thought, follows it down to his heart and afterwards still lower down to his navel. Nothing of this kind has been found in the Pitakas.

The same framework is followed throughout, the state of mind aimed at, and the appearing image, varying in each case. The states of mind have been given above, the images are always, in order, the five elements, earth water fire wind and space (or solidity, fluidity, brightness airiness, and space) and each of these five has a different set of appanā, parikarma, and upacāra of a similar kind to those given above for brightness.

When this exercise has been successfully carried out for each of the five kinds of joy in order, accompanied by each of the five elements in order, other exercises follow in the following order:

2. Paṭipāṭiyā	In order
3. Chasaddaggahana	The six words
4. Vidatthi	The span
5. Dhātu-samūha	The group of elements
6. Catu-naya	The four ways
7. Pañca-naya	The five ways
8. Hadaya	The heart
9. Samādhi	Concentration
10. Dhamma-tira-ṭṭhitika	The lasting of the faith
11. Iṭi-pandaṃ pūjā	The candle
12. Kāya-vasī-vaṭṭa	Command of the body.

The frame-work of each of these exercises is given on page 7. The name of the exercise reached and of the state of mind at the moment aimed at is given and the quotation from the Satipaṭṭhāna follows. The elements form no part in any of these exercises, except the first and the two last; and the signification of the names in the above list of these exercises is nowhere explained. In each of them each of the items of the group of mental states is taken first in direct (anuloma) then in reverse (paṭi-

loma) order. As the framework is only repeated for the first in each group, the exposition of each of these exercises usually becomes in our manual merely a string of words showing the state of mind at the moment under consideration (See for instance pp. 37—39). But the candle exercise is set out at somewhat greater length: and it will be found for the first group (of the five joys) on pages 14—16.

In this case a lighted candle is divided into eight portions by eight bits of wood stuck into the candle at equal distances an inch or so apart. Each of the five joys is then meditated upon until the image of the corresponding element appears; and that is kept in mind, located as before, until one section of the candle has burnt and the stick marking it has fallen out. At the sound of the fall (he cannot of course see it) he rises from the posture of meditation, adopts the posture of reverence, and goes on to the next meditation. When he has reached the end of the group of five joys, he takes them up again, one by one, in the reverse order, and meditates on each during the time marked by the falling of the sticks that mark the divisions in the candle.

In No. 12 of these latter exercises the point of differentation is the spot where the appearing image is located, first in direct and then in reverse order, one inch away from (either below or above) the place where it was located in the previous meditation.

The 112 states of mind being thus exercised in 12 different ways we have in this manual 1344 meditations, and the number is more than doubled by the method used in the latter exercises of taking each member of each group first in the direct, then in the reverse order: and by the method of taking a separate meditation, in Groups 4, 5, and 8, for each member of the group successively with each of the five Jhānas successively.

As might be expected, there is no discussion or explanation of any one of the 112 states of mind. But the constructor — we can scarcely say the author — of the manual seems to dwell with special favour on the Excellent

Conditions (the Brahma Vihāras) of Love, Pity, Sympathy, and Magnanimity. Already in the Suttas[1] it is laid down how, beginning with a small portion, the whole world is to be gradually suffused with each of these four feelings in order. Our manual expands this part of its subject to great length so that this group has twenty pages (68—89), one fifth of the whole book, allotted to it.

It is not easy to see how the calling up of the mental image of the five elements, and especially how the locating of this image in different parts of the body, can be of assistance in the practice of the ethical states set out in the 10 groups. The idea is no doubt to suffuse the whole body with the particular feeling being practised at the particular moment. The psycho-physics involved will seem to Western minds mistaken. But it really requires a practised Yogāvacara, who has actually experienced what does happen, to be able to explain and to rightly judge of this. Nothing of the kind has been found in the Pitakas. And I do not know from whom or at what period or in what degree it was adopted by Buddhists. Even Buddhaghosa, so far as his works are known to us, has nothing about it, though he has a great deal on methods and details of meditation beyond what the Pitaka texts give us. And this particular form of exercise is not referred to in the Yoga Sūtra. But there are many other possible sources. It should be emphasised that the practice of a detailed and systematised meditation is, in India, pre-Buddhistic; and that it is closely allied with very ancient beliefs and practices prevalent throughout the world. The subject has never yet been discussed with any fullness of detail, or with the necessary historical insight; and, of course, it can only be touched on here.

In the very earliest times of the most remote animism we find the belief that a person rapt from all sense of the outside world, possessed by a spirit, acquired in that

[1] For instance my 'Buddhist Suttas' pp. 201, 202, 272, 273.

state a degree of sanctity, and often of insight and knowledge, denied to ordinary mortals. In the most ancient instances handed down the person entranced is so often a woman, and so often associated with the worship of Mother Earth, that the natural inference would seem to point to these beliefs having originated at a time even preceding polytheistic views and patriarchal institutions. Beliefs of this kind are found so persistently, wherever we have ancient records, that it is evident they were not only very old, but also so very widely distributed that they may reasonably be regarded as universal. And this is by no means strange since the beliefs are chiefly based on the attempt to explain, by means of the soul-theory, the actual but mysterious facts of catalepsy, automatism, and hypnotism[1].

With the gradual rise of polytheism beliefs so ancient, sacred, and mysterious could not be pushed aside. Differing as they did, from the first, in important details, in the method of applying to complicated facts the crude and inconsistent soul theories, it was easy to modify them, in a manner sufficient to ensure their continuous life, by harmonising them with the newer views[2].

With the rise of monotheism the beliefs still survived, and the practises were carried on. Held in holy passion, his rapt soul sitting in his eyes, the thinker forgot himself to marble. Only Milton is too modern in his phraseology. The rapt soul was never supposed to be in the eyes. It has left the body altogether, and in a supposed union with the deity, the great soul of the universe, is seeing things hidden to worldly eyes. Plato is full of it, and the Neo-platonists carried these ecstacies to great

[1] See Pierre Janet 'L'Automatisme Psychologique'.

[2] See for instance the rich collection of material on the history of these beliefs among the Greeks 800 to 500 B.C. in Rohde's 'Psyche'. Percival Lowell in his 'Soul of the Far East' has an interesting study of similar beliefs and practises in quite modern times among the polytheists of Japan.

perfection. The Gnostics in the early centuries and the German mystics in later times worked on the same lines; and Meister Eckhart and his followers had been anticipated when they showed how easily such ideas could be reconciled with Christian theories. Under the cloak of Muhammadanism the ancient frenzy of the dance, and the newer transports of ecstacy have continued in vogue through the centuries, and the whirling of Dervishes and the raptures of Sūfis are known from Persia all the way to Spain. So in India from the Soma frenzy in the Veda, through the mystic reveries of the Upanishads and the hypnotic trances of the Yoga, allied beliefs and practises have never lost their importance and their charm.

It was simply impossible, when Gotama studied and thought in the sixth century BC., for any view of life, claiming to be complete, to avoid this question. It is clear from the Pitakas, and from Buddhist tradition outside the Pitakas, that the question was not only much older than Buddhism, but that it filled a very important place in the previously prevalent systems of thought. In the Dialogues Gotama is represented as describing the opinions of his teachers, Āḷāra Kālāma and Uddaka the son and pupil of Rāma, as insufficient precisely because their aims were two particular stages of ecstacy, and not Nirvāna[1]. And other men who came to talk with him, either themselves teachers, or persons interested in the questions of the day, are often said to have turned the conversation to or started the discussion on points of a similar kind. In the Jātaka legends pre-Buddhistic sages are frequently stated, after retiring to the Himālaya region, to have practised the Eight Concentrations. (Aṭṭha-Samāpattiyo) or other specific stages of ecstacy[2]. As a technical term in Pitaka usage this expression means the Four Jhānas and the Four Arūpa-Vimokhas[3]. It would probably be an

[1] M. I. 163—166. Compare J. 1. 66.

[2] See, for instance, Jāt. II. 55, 56, 57, 61, 62, 65, 69, 72, 86.

[3] As set out M. 1. 159, 399, 436, 455 etc.

anachronism to suppose this to be the meaning then, and so far as I am aware the author of the Jātaka Commentary (I have not traced the words in the verses) does not explain it in the specific later same. But it is enough for our argument that he takes it as a matter of course that they practised advanced forms of regulated ecstacy.

Brahmin tradition is entirely in accord with this. The Yoga books, many centuries younger, in their present form, than the Dialogues, are unfortunately the only evidence we have of the details of the methods adopted by Brahmin Mystics. But though the details may have varied and the technical terms have changed their meaning, it is clear that the practices were carried out centuries before, for the Yoga is referred to in much older documents. However vague and indefinite these references may be, they establish the fact of a regulated system of hypnotic and mystic exercises at the date of the books in which this occur. Only one of these is pre-Buddhistic: the Taittirīya Upanishad (2, 4). The oldest of the others are the Śvetāśvatara Maitri and Kaṭha Upanishads, and then come the Mahā-Bhārata and Manu. In these books the Yoga system is incidentally referred to as well known, but no details are given. The age of these references is still matter of controversy; and it is, to say the least, very doubtful whether the Yoga practices referred to in them are, or are not, the same as the practices described in the later Yoga Sūtra. But these references to an established system confirm the accuracy of the Buddhist tradition.

This question of the age of Yoga practices is quite distinct from as that of the age of the philosophical system of the Sānkhya Kārikā on which the existing Yoga Sūtra is based throughout. There may have been Yoga practices based on other systems of philosophy though we do not know the details of any such except the Buddhist.

Professor Garbe holds the Sānkhya to be older than Buddhism; I have already discussed his views in my

American Lectures[1], and given the reasons why, in my humble opinion, it would be more accurate to say 'there were before the time of the Buddha isolated thinkers, of whose words we have no trace, who elaborated views similar to those out of which the Sānkhya was eventually developed'.

On the other hand Father Dahlmann thinks that system late, and tries to show that there was an older Sānkhya, now preserved in the Mahābhārata, and there called the Sānkhya, from which the later one (and also both Vedāntism and Buddhism) were derived.* These views have reserved the very cordial approval of Professor von Schroeder[2] and of Professor Jacobi; and the latter in a most valuable and suggestive paper[3] after showing how Professor Garbe's reasoning is, in his opinion, insufficient, has pointed out interesting parallels between an obscure paragraph found in the Pali Suttas and certain passages of the Sānkhya-Yoga. When he jumps to the tremendous conclusion that the Buddhistic philosophy as a whole is therefore derived from the Sānkhya — from the Sānkhya, that is, of the Mahābhārata, not that of the Sānkhya Kārikā — I confess myself unable to follow him. It is difficult to see how the evidence he adduces takes us farther than (if inded so far as) the conclusion quoted above; and I would refer to the whole context there, and to the views expressed on Father Dahlmann's theories in the 'Journal of the Royal Asiatic Society' for 1897 pp. 407—410.

As for the Yoga Rājendra Lāl Mitra says in his Preface to the Yoga Sūtra (p. XVIII) that

'The meditations he (Gotama) practised were all in accord with the Rules of the Yoga system, and even their technical terms are the same.'

It is difficult to see how in January 1883, the date of the

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[1] 'American lectures' 1896, pp. 24—29.

[2] 'Vienna Oriental Journal' 1897 (Vol. XI) pp.190—197.

[3] Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil. Hist. Classe 1896; 1—15.

Preface, so positive a judgment could be defended. Mr. Mitra in fact does not attempt to defend it. He gives in the preface no single instance, and no passages in support of either of this statements. In the body of the work, on p. 92, he says that murder, theft, falsehood incontinence and avarice, called collectively yama in the Yoga Sūtra, are called Pāramitā's by the Buddhists. This, if accurate, would be an instance of diversity in the use of technical terms. But he gives no authority; and the statement is not only a mere blunder, but it is one he might easily have avoided[1]. He is equally wrong in his note on p. 154. In speaking of the unusual mental and physical conditions of ecstacy and trance both the Yoga Sūtra and the Buddhist texts are compelled to use ordinary words in a forced, technical sense. It is surprising how very seldom they have happened on the same words. The cases do not amount to one per cent; and are in fact confined to a few expressions, such as Dhyāna and Samādhi, common to all schools of thought in India. And in not one single instance that I can discover do these two schools use even those words in the same technical sense. And this is not to be wondered at. For whereas the Yoga (though it has its intellectual and even ethical side) is predominantly physical and hypnotic, the Buddhist method of meditation (though it has its physical side) is predominantly intellectual and ethical.

It is not accurate to speak of the practice of systematic exercises for the attainment of various stages of mental exaltation, ecstacy and rapture as Buddhist. They have been carried out in India by men belonging to diverse schools of thought with a devotion and persistence, and

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[1] The Pāramitā group has not yet been found in the primitive books. But the idea was in full life as early as the form when the Cariyā Piṭaka, which is arranged according to it, was put together. Since that time it is common property of all the schools: and a reference to Childers, or to the Petersburg Dictionary, or to Spence Hardy would have saved the mistake.

to a measure of success, probably unequalled in the world. They are Buddhist only because both the early Buddhists and Buddhism were alike Indian. And they are quite independent of the special features, either of thought or of practice, which distinguished Buddhists from other Indians. The position assigned to these practices in primitive Buddhism is set out in the following texts.

In the well known Dialogue, the Sāmañña-phala (Dīgha Collection No. 2) King Ajātasattu, after pointing out the advantages derived from their occupations by a long list of ordinary people, asks whether the members of the order derive any corresponding advantage, visible in this life, from theirs. The answer is a list of advantages which are said to be intended to be taken in a gradually ascending degree of value:

1. The honour and respect shown to members of a religious order.
2. The training in all those lower kinds of mere morality set out in the very ancient document called the Sīlas (incorporated in each of the 13 Dialogues in the Sīla Vagga).
3. The absence of fear, confidence of heart, thence resulting.
4. The way in which he learns to guard the doors of his senses.
5. The constant self possession he thus gains.
6. The power of being content with little, with simplicity of life.
7. The emancipation of mind from the five obstacles to selfmastery — covetousness, illwill, laziness, conceit, and doubt.
8. The Four Jhānas.
9. The insight arising from knowledge (Ñāna-dassanaṃ).
10. The power of projecting mental images
11. The Five Abhiññā's.
12. The knowledge that leads to the passing away of cravings, becomings, and ignorance, (that is, to Arahatship).

Here No. 8 and 11, and perhaps 10 (the interpretation of this item is still doubtful) belong to Mysticism.

In the 79th Dialogue of the Majjhima collection, the Cūḷa Sakuludāyi Sutta, Gotama says that the 4 Jhānas are a more effectual method for obtaining happiness than the mere observance of ordinary morality such as abstinence from murder theft incontinence falsehood or the practice of austerities (tapo). Udāyi then asks him, whether it is for the sake of realising that happiness that men follow his (Gotama's) religion. The answer repeats Nos. 2—8 inclusive of the last list saying that each is higher and better. And then goes on to say that each of the 5 Abhiññās is higher and better still, and finally that No. 12 is the best of all the things for the sake of realising which men adopt his religion.

Here Nos. 9 and 10 are omitted, and the wording between 7 and 8 is slightly varied. But the argument is practically identical[1].

In the 24th Dialogue of the Majjhima Sāriputta is the questioner, and Puṇṇa expounds the doctrine. The question is 'what is the object aimed at by those who follow the religion of Gotama'. One after another Puṇṇa denies that the aim is any one of the following:

1. Purification of moral conduct.
2. Purification of the heart.
3. Purification of one's views.
4. Removal of doubt.
5. Insight gained by knowledge of the right path and the wrong.
6. Insight gained by knowledge of the right method and the wrong.

'Well but then, if the object be none of these, pray which can it be?' Says Sāriputta.

'It is anupādā parinibbānaṃ' is the reply[2].

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[1] So also, but shorter, in Majjhima No. 27, 38, and 39.

[2] For parinibbānaṃ and parinibbāyati used of the living Arahat see M. 1. 45, 46, 235, 251 (= S. 3, 54) 446 2. 102; Dhp. 89; S. 3, 26; It. 52, 56; Mil. 50; Jāt. 4. 302 453 &c.

'And is that purification of moral conduct?'

'No, Sir! it is not.' says Puṇṇa, who then denies, one after another, its identity with Nos. 2—6: and finally admits it is all the six taken together.

Here we have the same question as in the last extract, and the answer omits all reference to Mysticism. And in the Milinda we find Nāgasena on being twice asked the same question giving a similar answer in different words, again without any reference to mystic states. And this is not one of the cases where the Milinda has later doctrine; for since my Milinda appeared the identical phraseology has been twice found in a Pitaka text[1].

So in Majjhima No. 32 where the six chief disciples, one beautiful night, in the Gosinga Sāla Wood, ask one another what is the mental quality in a Bhikkhu which could add a fresh charm to the beauty of the scene, we have the following six replies:

1. Ānanda says: 'When a Bhikkhu knows the Word by heart, understands it, and can expound it well'.

2. Revata says: 'When a Bhikkhu fights out for himself internal peace, and devoted to solitude, resisting not the feeling of rapture (Jhāna), becomes endowed with insight'.

3. Anuruddha says: 'When a Bhikkhu has the Divine Eye'.

4. Kassapa says: 'When a Bhikkhu keeps the vows, is content with little, devoted to solitude, avoids society, is given to earnestness, to wisdom, to Samādhi, to emancipation to the insight which comes from the assurance of emancipation'.

5. Moggollana says: 'When two Bhikkhus talk together over the Abhidhamma, ask each other questions, and have profit therefrom'.

6. Sāriputta says: 'When a Bhikkhu rules his heart, and does not let his heart rule him'.

They then tell these and six answers to the Buddha, and ask which was right. He gives the preference to

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[1] My Milinda I 49, 101. Compare S. IV, 253; V, 6.

Sāriputta's, and adds: 'But hear from me what sort of Bhikkhu could on such a night add glory to the wood. It is one who sitting calm, collected, selfpossessed, makes resolve 'I rise not up from this seat until my heart is set free from the Āsavas!'[1]

Here the third reply belongs to Mysticism which enters into the second: but does not occur in the Buddha's own reply.

The three lower Jhānas are said to be within the range of a disciple who is still learning (a sekha) whereas the 4th Jhāna is a sort of Samādhi which belongs to the Arahat[2]. But on the other hand all the 4 Jhānas are said (in the 64th Sutta of the Majjhima) to be useful for the removal of the five bonds which prevent a man from becoming an Arahat.

So in the Vinaya it is probably to the extraordinary insight attainable by the prolonged self-concentration of Jhāna and Samādhi that the Fourth Pārājika Rule refers when it lays down that any member of the Order wrongly claiming to have attained the alam-ariya-ñāṇa-dassanaṃ[3] ceases ipse facto to be any longer a member.

These Rules are undoubtedly among the very oldest Buddhist documents we have. But the Commentary on them, the Sutta Vibhanga, gives two inconsistent explanations. In the Introductory Story, telling why and when the rule was made, it gives as the reason, that certain members of the Order said of one another that such and such a one had practised one or other of the 4 Jhānas, or one or other of the 6 Abhiññā's. This Story belongs to the work of the authors of the Sutta Vibhanga. Now

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[1] The āsavas are those qualities the being set free from which constitutes Arahatship.

[2] A. 1. 220 compare M. 2. 37.

[3] (apparently 'the insight of that knowledge beyond that of ordinary men which suffices to make an Ariya', that is an Arahat). See M. 1. 68 (= Jāt. 1. 389) 246 (= Mil. 244, 289) 208, 472.

they include also in this work a still older commentary whose name is lost. And that Old Comment (V. 3. 91) explains the powers referred to as follows—the explanation of the terms by the authors of the Sutta Vibhanga (V. 3. 93) being added in parentheses:

1. Jhāna (the four Jhānas)[1]

2. Vimokkha (Threefold emancipation of the heart — by being delivered from the notion of soul, by meditation free from worldly objects, and free from lust illwill and delusion)[2].

3. Samādhi (Concentration, threefold as the last).

4. Samāpatti (Attainment, threefold as the last).

5. Ñāna (Knowledge, threefold,—of his own and of other peoples previous births, and the knowledge requisite for Arahatship)[3].

6. Magga-bhāvanā (the 37 constituent elements of Arahatship)[4].

7. Phala-sacchikiriyā (Realisation of the fruit of the 4 stages of the paths to Arahatship).

8. Kilesa-pahāna (Putting away the evil states—to wit lusts, illwill, and dullness—the putting away of which is Arahatship).

9. Vinīvaraṇatā (Removal of the obstacles—to wit either the same three, as the commentary says here, or the five—covetousness, illwill, laziness, conceit and doubt—as set out in the Dīgha itself[5], which last explanation is preferable).

10. Suññāgāre abhirati (Delight in solitude).

Here we have first the Rules of the Order, then the Old Comment upon them, then the still later Sutta Vibhanga on that. As the last of these must date before the Council of Vesāli (that is within, in round numbers, 100

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[1] Translated in my 'Buddhist Sutta's' p. 272.
[2] S. 4. 296, 297, 363, A. 2. 299 Mil. 377.
[3] A. 2. 163—165.
[4] As set out in my 'Buddhist Suttas' pp. 62, 63.
[5] See above p. XX.

years of the Buddha's death=145 of his Nirvana) this gives us very old Vinaya evidence. And it agrees with the evidence brought together above from the Suttas.

Samādhi, best rendered perhaps by concentration or serenity, is not itself a specific kind or method of meditation, but is a habit of mind which is a condition precedent, a necessary preliminary, to the special varieties, and indeed to all the higher stages of the progress towards Arahatship. The second Jhāna is always said to be born of it, just as samādhi itself arises out of moral conduct. Without samādhi one cannot see things are they really are; without that insight one cannot become detached; without detachment one cannot have the insight which arises from the knowledge of Emancipation (A. 3. 19, 200). With samādhi one can attain to all these things, one can remove mountains (A. 3. 311 comp. 427) and the delusions of self (A. 1. 132—134), acquire the five fold knowledge (A. 3. 24) and the five sorts of higher Wisdom (A. 3. 28) and Arahatship itself (A. 2. 45, 3. 29).

But of course there is both action and reaction. The practice of Jhāna in its turn produces and strengthens the habit of mind (the ceto-samādhi of S. 4. 297). They are often mentioned together (V. 1. 97, 104); in one passage the four Jhānas and Paccavekkhanā (consideration or imagination) make up the five limbs of samādhi (A. 3. 25—27), and in another (A. 2. 45) the 4 Jhānas are one of four divisions of samādhi, while in a third (S. 5. 9) the two are absolutely identified. All this is right enough as exegesis, as edifying gloss. But the very inconsistency of these glosses is sufficient to show that they must not be interpreted too strictly in opposition to the general tenor of all the passages on Samādhi.

This is well summed up in the standing definition in the Dhamma Saṅgaṇi (15. 24, 287 &c) of Sammā-samādhi.

"Stability insistence persistence of thought, absence of wavering of perplexity of intellectual distraction, serenity, the faculty the power of rapt composure, right rapture".

As the same definition is given also (Dh. S. 11) for cittass' ekaggatā, 'concentration of mind', it is clear that this term is considered as about equivalent to Samādhi, of which indeed Buddhaghosa (Attha Sālinī 118) says it is a name. He goes on:

"As for its characteristics and so on the following is said in the Commentary[1]: 'Samādhi has as its characteristics the being the chief (positive), and the absence of distraction (negative)'[2]. For just as the centre wood of a peaked hut, from the fact that all the rest of the materials of which the hut is made are joined on to it, becomes the chief, just so from the fact that samādhi sets all good qualities in the mind in motion samādhi is the chief of them all" (compare S. 3. 156).

He then quotes from the Milinda p. 38 the similes to the same effect translated in my Milinda Vol. 1. p. p. 60, 61, and concludes thus:

"There is another way of putting it. This concentration of mind called samādhi has as its characteristic mark the absence of wandering, of distraction; as its essence the binding together of the states of mind that arise with it, (as water does the lather of soap); as its condition precedent calmness; as its sustenance wisdom, (for it is said: 'He who is at peace he knows and sees'). And in the specific meditation it has ease as its proximate cause. It must throughout be understood as steadiness of mind, (like the steadiness of the flame of a lamp in a place where there is no wind)".

In its literal meaning samādhi is 'placing together to' 'co-allocation' 'composure'. It has not yet been found in any book, either Sanskrit or Pali, older than the Pitakas; and throughout Indian literature it is used only of mental states, never in a physical sense. The oldest passages in which it is found outside the Pitakas are the Maitrāyana Upanishad 6. 14, 38; and the Bhagavad Gītā 2. 44, 53.

[1] That is the old commentary in Sinhalese, now lost, on which his own, in Pali, is based.

[2] See also Buddhaghosa himself in Sumangala I. 64. 65.

In the first of these passages it is the third of six stages of Yoga, the two preceding ones being 'holding the breath' and 'preventing the action of the senses'. It may well denote, therefore, the drawing together of the mind that prevents wandering in thought. And this is I think its meaning, though both Deussen[1] and Max Müller[2] render it vaguely 'meditation'. But its being mentioned as a stage in the attainment of trance is the commencement of the process by which it afterwards came in Yoga books to be used in the sense of a specific sort of meditation. In the Pitakas though, as we have seen, it is closely allied to Jhāna, yet it is always essentially the habit of mind.

In Anguttara 1. 299 (Sutta 163) Samyutta IV. 363, and Vinaya 3. 93 three kinds of Samādhi are mentioned—the empty, the aimless and the signless, (suññatā, appaṇihita, animitta). These are very curious as qualifications of a state of mind which is so full, from the Buddhist point of view of the most desirable results; which has, as its aim, the very highest state, that of Arahatship; and which has numerous signs by which it can be recognised. The words are in fact riddles, and are dealt with at some length by Buddhaghosa (Asl. 179—180, 222 and foll., 290 and foll.) He explains them as meaning respectively 'emptied of lust, illwill, and dulness; 'aimless as having got rid of the aim of rebirth in heaven; signless as free from the three signs (lakṣaṇas), that is, as based on the three doctrines of impermanence, sorrow as involved in individuality, and the absence of any 'soul', any abiding principle[3]. But he admits that the explanation of the third word, signlessness, may change places with that of the first word, emptied. In that case emptied is emptied of permanence, &c, and signless is without the three signs of lust, illwill, and dulness. And this agrees better with the explanation given of these qualifications as applied in Samyutta 4. 297 to Emancipation of Heart.

[1] 'Sechzig Upanishad's' 344. [2] Upanishads 2. 318.

[3] These are explained in full in my 'American Lectures' pp. 121—134.

Suññatā, Emptiness, always in this specific sense is in constant use[1]; and the misunderstanding of the term has led to the use of the phrase 'Buddhist Nihilism', which connotes a great deal more than is warranted by the primitive use of the phrase it is supposed to represent.

The conclusion is plain that the practice of the current Mysticism in all its phases was admitted as part of the training of a member of the Order. But that it was a small, and that not the highest and most important part; and might be omitted altogether. The states of rapture are regarded as conditions of happiness (phāsu-vihārā A. 3. 119). They are regarded as useful to some people for the help they give towards the removal of the mental obstacles to the attainment of Arahatship. Of the thirty seven constituent parts of Arahatship they enter only into one group of four. And to seek for Nirwāṇa in the mere practise of the four Jhānas in considered a deadly heresy[2]. So they are both pleasant in themselves, and useful as one of the means to the end proposed. But they are not the end, and the end can be reached without them.

It is also to be observed that the passages quoted throw very little light on the details and processes of the mystic exercises referred to. Our present work is good evidence of the nature of those details as practised in modern times in Ceylon. How far we can argue back from it to the time of primitive Buddhism is exceedingly doubtful. The very word Yogāvacara does not occur in the published Pitaka texts. The earliest instance of its use is in the Milinda. The same holds good of yogī and though yogo is found once or twice in its later sense (M. 1. 472) it is usually and often used simply in the sense of 'attachment'. We even find the term dhamma-yogo used in direct opposition to jhāyī as in A 3. 355

[1] See M. 1. 435, 483 A. 1. 72 = 3. 107 Mil. 96. 319, 337. K. V. A. 64, 177.

[2] See the last four of the 62 great heresies in the Brahmajāla Sutta.

where the Bhikkhu 'addicted to righteousness' finds fault with his brother who meditates so much.

That one of the most marked features of our manual, the use of the mental images of the elements in conjunction with ethical ideas is not found in the Pitakas, or in Buddhaghosa, so far as published, is noteworthy. And the argumentum ex silentio holds good here as regards the Pitakas, though not as regards the great commentator. It is impossible to believe that had these very curious exercises been practised in Gotama's time the Pitakas would have omitted all reference to them.

Even the groups of ethical states are not all found in the Pitakas.

Group 1, The Five Joys (Pañca Prītiyo) are not in the Pitakas. They are found in Buddhaghosa (A. Sāl. 84. 166. Vis. M. Ch IV. p. 99) and in the Jātaka Commentary (Jāt. 1. 33. 5. 492).

Group 2, The Six Pairs (Cha Yugalāni) are not found in the earlier books of the Pitakas, but they occur together (though not under that name) in the Dhamma Saṅgaṇi.

Group 3, The Four Forms of Bliss, occur in the Pitakas as separate ethical concepts but not as a group.

Group 4 is a single term, found in the Pitakas.

Group 5 has three divisions. Of these the Kasiṇas are mentioned as a group, without details, in the Sakuludāyi Sutta (M. 2). The Asubhas are all practically included in the four sorts of meditation on Impurity given at A. 3. 323, but in a group of ten I have not traced them in the five Nikāyas. In Dh. S. (263, 4) the ten Asubhas are given, but only in connection with the first Jhāna. Buddhaghosa on this (A. Sāl. 199) has the very logical remark that vitakka, attention to the inferences to be drawn, being necessary to proper meditation on the Asubhas, and that being precisely absent from the other Jhānas besides the first, those meditations do not occur in the others. Our author slurs over this difficulty, and has all the five Jhānas in conjunction with the Asubhas

(in contradiction therefore to the Pitakas). The list of parts of the body is found in the Suttas.

Group 6, the Ten Memories, does not occur as a group in the published texts of the Nikāyas. A group of six of them, the first five and the 7th, is given in detail in A. 3. 284—8 and again in A. 3. 312—317. But another group under the same name of six memories, consisting of the first 3 Jhānas, the ālokasaññā (one of the 10 kasiṇas in our group 5), the meditation on the parts of the body, and that on the asubhas (both in our Group 5), is given at A. 3. 322—5. The 8th in our group 6 is several times referred to alone, (e. g. A. 3. 304—8). Buddhaghosa (Vis M. Ch. 7) has only the 6 memories but he discusses the 8th in our list separately in Chap. 8.

Our group 7 is not found in the Pitaka texts as a whole. Each item of it is so found and Nos. 1—4 are the 4th 5th 6th and 7th of the constantly recurring group called the Vimokhas (translated in my 'Buddhist Suttas' pp. 51, 52).

Our group 8 occurs constantly in the Suttas.

Our group 9 is later. It has only been found so far in the Visuddhi Magga.

Our group 10 does not occur as a group, but all the nine items that compose it are well known in the earliest books.

Finally the Jhānas, not a group in the Yogāvacara Manual but treated in it conjunctively as associated with other groups, are constantly mentioned in the Suttas. But there they are always four in number. In our book they are always five, the second being split up into two. As is well known this is a later modification, found first in the Dhamma Saṅgaṇi.

So far as the above results are negative they are liable to correction when the rest of the Suttas, or of the Pitakas, comes to be published. But they are sufficient to show that our volume represents, almost throughout, a stage of belief and of practice much later than the Pitakas, and often later even than Buddhaghosa.

But these remarks must be brought to a close. It has been quite impossible for me, chained as I am to the desk, to do more than try to indicate the points on which further investigation is desirable. And I have done so in the hope that some one with leisure at his command may be induced to devote to the problem of Buddhist Mysticism, as difficult as it is interesting, the time and the labour which it so richly deserves.

T. W. Rhys Davids.

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CONTRACTIONS.

A.	Anguttara Nikāya.
Ap.	Apadāna.
Asl.	Attha Sālinī.
D.	Dīgha Nikāya.
Dhp.	Dhammapada (quoted by verses).
Dh.S.	Dhamma Saṅgaṇi.
Dh.K.	Dhātu Kathā.
It.	Iti-vuttaka.
J.	Jātaka (the verses only).
Jāt.	Jātakaṭṭhāvaṇṇanā.
J.P.T.S.	Journal of the Pali Text Society.
J.R.A.S.	Journal of the Royal Asiatic Society.
Kh.P.	Khuddaka Pāṭha.
K.V.	Kathā Vatthu.
M.	Majjhima Nikāya.
Mil.	Milinda (the Pali text).
S.	Saṃyutta Nikāya.
S.N.	Sutta Nipāta.
Sm.p.	Samanta Pāsādikā.
V.	Vinaya.
Vs.m	Visuddhi Magga.

[1] The quotations are by volume and page unless otherwise stated.

THE

YOGĀVACARA'S MANUAL

[ka] ARAHAṀ ARAHAṀ.

[1]Bhikkhave, mahaṇeni. Idha me śasanayehi. Bhikkhu sasara bhaya lesin daknā artthayen bhikshu nam laddha hetema. Araññа-gato vā, āraṇyayaṭa giye ho. Rukkha-mūlagato vā, bhāwanāwaṭa sudusu wṛkṣa mūlayakaṭa giye ho. Suññāgāragato vā, esema bhāwanānurūpawū janayangen siswa tibena geyakaṭa giye ho hetema. Pallaṅkaṁ ābhujitvā, baddha paryyankaya bænda. Kāyaṃ śarīraya. Ujuṃ paṇidhāya, ṛjukoṭa aṣṭādasa pramāṇawū kondu æṭa sandhi no næmi owun owun kerehi pihiṭā tibena se awankawa kaya pihiṭuwā gena. Parimukhaṃ satiṃ, nirwāṇa śapayehi ma sita elba[2] siṭuwā ema niwan ma aramuṇu keremin sihiya abhimukha koṭa. Upaṭṭhapetvā, pihiṭuwā gena. Nisīdati hindineya, so e bhāwanāwaṭa nisi lesa mese sihiya obi noba yā no dī bænda gena hunnāwu hetema. Sato va, sihiyen ma. Assasati āswāsaya pawatwanneya. Sato va, sihiyen ma. Passasati prāṣwāsaya pæwatwīma karannē. Dīghaṃ vā assasanto, dīrggha koṭa āswāsaya karannē ho. Dīgham assasāmīti pajānāti, dīrggha koṭa āswāsaya karannemiyi danneya. Dīghaṃ vā passasanto, dīrggha koṭa prāswāsaya karannē ho. Dīghaṃ passasāmīti pa-

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[1] Sanna *on paragraphs* 3 *and* 4 *on page* 5. *Paragraph* 3 *is a passage of the* Satipaṭṭhāna Sutta (M. 1. 56).

[2] *MS* elaba.

jānāti, dīrggha koṭa prāswāsaya keremiyi danneya. Rassaṃ vā passasanto, luhuṇḍu koṭa āswāsaya karannemi danneya. Rassaṃ vā passasanto, luhuṇḍu koṭa prāswāsaya karannē ho. Rassaṃ passasāmīti pajānāti, Hraswase luhuṇḍu koṭa prāswāsaya karannemi danneya. Sabbakāya siyalu āswāsa prāswāsayāge, hewat nābhiya paṭan nāsikāgraya dakwā uḍu kuruwa pawatnā āswāsayāge da, ese ma nāsikāgraya paṭan nābhiya dakwā yaṭi kuruwa pawatnā prāswāsayāge da yana me siyalu ma āswāsa prāswāsa kāyayāge utpatti kramādī siyalu prawrattiya[1]. Paṭisaṃvedi, wisesayen prakāsawa wæṭahī bhāvanā karaṇa tænattahu wisin. Cakkhuviññāṇaṃ, cakshuwiññānayen. Nāsikaggaṃ, nāsikāgraya. Lokemi, balami. Cittaviññāṇaṃ, cittawiññāṇayen. Assāsapassāsa, āswāsa prāswāsaya[2]. Sati ārammaṇaṃ, sihi aramuṇuya. Hadaye[3] ṭhapetvā lehi tabā. Parikammaṃ, [kā] parikammiyan. Arahan yanu mema kramayayi, mehi paḷamu koṭa dækku a-yanna dhamma ratnaya, deveni wū ra-yanna[4]. Buddha ratnaya, tunweni wa dækku ha-yanna saṃgha ratnaya me arahan yanu padaya bhāwanāyi.

Mese bhāwanā kaḷa kalhi uggaha nimitte kisunu dos pena pahara ādī kisunu dos peneyi, hewat dhūma ākāra ho ahashi sudu walākulu ākāra uggaha nimitta peneyi. Pratibhāga nimitta payyen gannā lada kæṭapotak[5] men da manā koṭa suddha kala sak patak men da walā aturen nikmunu sanda maṇḍalak men da megha mukhayehi balā kāwaka[1] men da uggaha nimit palā geṇa nikmuṇak men, e uggaha nimittaṭa waḍā kisunu dos nætiwa siyak guṇa dahasak guṇayen pirisudu wa bhawāngaya sindagena mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanāwe lakṣana nam rātrīn dinayehi sobhāmat wa diliyena kanamædiliyange warṇṇa sadrisaya; Parikarmmaya, udaya kālayehi sobhāmat wa pāyaṇa bāla sūryyāge warṇṇa sadrisaya; Upacāraya nil kaṭa rolu mal hiri karnnikāmal sadrisaya. Me paṭhawī dhātuwe appanā parikarmmaya

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[1] *So MS.* [2] *MS.* pra° [3] *MS.* Hade. [4] *MS.* ran° [5] *read* kædapatak.

upacāra nāsikāgrayen gena hadaye tabā næwata nābhiye tabanu.

Namo tassa Bhagavato arahato sammā-sambuddhassa.

Tatiya-vāraṃ.

Buddhaṃ jīvitaṃ yāva nibbānaṃ sarāṇaṃ gacchāmi Dhammaṃ jīvitaṃ yāva nībbānaṃ saraṇaṃ gacchāmi. Saṇghaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi.

Iti pi so Bhagavā arahaṃ sammā sambuddho vijjā-caraṇa-sampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti.

Dutiyam pi Buddham -pe- . . . dutiyam pi dhammaṃ -pe- . . . dutiyam pi saṇghaṃ -pe- saraṇaṃ gacchāmi.

Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhīti.

Tatiyam pi Buddhaṃ -pe- . . . tatiyam pi dhammaṃ -pe- . . tatiyam pi saṇghaṃ -pe- saraṇaṃ gacchāmi.

Supaṭipanno Bhagavato sāvaka-saṇgho uju-paṭipanno Bhagavato sāvaka-saṇgho ñāya-paṭipanno Bhagavato sāvaka-saṇgho sāmīci-paṭipanno Bhagavato sāvaka-saṇgho yad idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā, esa Bhagavato [ki] sāvaka-saṇgho āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjalikaraṇīyyo, anuttaraṃ puññakkhettaṃ lokassāti.

Iccevam accanta namassaneyyaṃ
Namassamāno ratanatattayaṃ yaṃ
Puññābhisandaṃ vipulaṃ aladdhaṃ
Tassānubhāvena hatantarāyo.

Karaṇīyaṃ atthakusalena . . . pe . . . punar etīti[1]

Pañcamāre jino nātho patto sambodhim uttamaṃ
Catusaccaṃ pakāsesi, mahāvīraṃ namāmi 'haṃ
Etena saccavajjena sabbe Mārā palāyantu
Iminā puññakammena upajjhāyā guṇuttarā
Ācāri upakārā ca mātā pitā piyā mamaṃ
Suriyo candima-rājā[2] guṇavantā narā pi ca
Brahmā Mārā ca Indā va lokapālā ca devatā

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[1] *So MS. The full text of these verses is in the* Khuddaka Pāṭha. [2] *MS.* candimā rājā.

Yamo mittā manussā ca majjhattā verikā pi ca
Sabbe sattā sukhī hontu puññāni pakatāni me
Sukhañ ca tividhaṃ dentu khippaṃ pāpetha[1] vo mataṃ
Iminā puññakammena iminā uddisena ca
Khippāhaṃ sulabhe ceva taṇhuppādāna chedanaṃ
Ye santānehinā[1] dhammā yāva nibbānato mamaṃ
Nassantu sabbadā yeva yattha jāto bhave bhave
Uju-cittaṃ sati paññā sallekho viriyaṃ 'minā[1]
Mārā labhantu n'okāsaṃ kātuñca viriyesu me
Buddhādi-pavaro nātho dhammo nātho varuttamo
Nātho pacceka-sambuddho saṅgho nāthottaro mamaṃ
Tesottamānubhāvena Māro 'kāsaṃ labhantu mā.

Namo tassa Bhagavato
Arahato Sammā Sambuddhassa.

Tatiyavāraṃ[2].

Okāsa[1]. Accayo no me[1] bhante accagamā[3] yathā bāle
yathā mūḷhe yathā akusale ye mayaṃ
akaramhā evam bhante accayo no
paṭigaṇhatha āyatiṃ saṃvarāya[4].

Tatiyavāraṃ[5].

Okāsa. Ahaṃ paṭipatti pūjāya ovādam sabbaññū-Gotamassa patikaromi.

Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittañ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha-pañca-pītisu khaṇikā-pītiṃ.[6]

Nava-lokuttara-dhammā jātā Buddhassa dhammassa paccekabuddhassa saṅghassa asīti mahāsāvakānaṃ nibbānaṃ atikkantānaṃ catusu mahā-samuddesu vāḷukā parājaya[1]. Tan te paveni-paramparā vitthāraṃ yācāmi.

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[1] *So MS.* [2] *rep.* III: Tayovāraṃ.
[3] *MS. always* ajjagamā. [4] *MS.* reyyāma *always.*
[5] *rep.* III: Tayo-v°
[6] *MS.* khannikā-pīti. *Throughout the MS. the crude form is usually given in this constantly repeated phrase. But occasionally the accusative singular recurs, and this is doubtless right.*

Tam dhammaṃ pañcakkhandhesu cakkhudvāra-mano-dvāra-kāyadvāresu ca me uppajjatu. Bhāvanaṃ bhāvetuṃ[1] nisinna-kāle taṃ khaṇikāya pi tena [kī] saccavacanena me dili[2].

Ahaṃ yācāmi Buddha-guṇaṃ dhamma-guṇaṃ saṇgha-guṇaṃ patisaraṇam me, ācariya-guṇaṃ susikkhitaṃ kammaṭṭhānaṃ patisaraṇam me, sabba-kammaṭṭhāna-guṇaṃ patisaraṇam me. Idāni jīvitāṃ me demi. Tinnaṃ ratanānañ ca pañcānnaṃ ratanānañ ca nibbānaṃ sacchikarissāmi. Nibbāna-paccayo hotu.

Nisīdati pallankaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, so sato va assasati sato passasati, dīghaṃ va assasanto dīghaṃ assasāmīti pajānāti, dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti, rassaṃ vā assasanto rassaṃ assasāmīti pajānāti, rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.

Cakkhu-viññāṇaṃ nāsikaggaṃ olokemi, citta-viññāṇaṃ assāsa-passāsa-sati-ārammaṇaṃ hadaye[3] ṭhapetvā parikammaṃ arahaṃ arahaṃ.

Mese tīkṣaṇa-prajñāwen yedī[4] bhāvanā kaḷa kalhi uggaha patibhāga nimit[5] dwaya peneyi. E [6]uggaha nimit[7] palāgena[8] nikmunakhu[9] men e uggaha nimittaṭa waḍā kisunu dos nætiwa siyak guṇa[10] dahasak guṇayen pirisudu wa[11] bhawāngaya sindagana[12] mano dwāraya āwarjjanā koṭa tejo dhātuwa pahalawe. Ehi appanāwa nam osadhi tārakā prabhāwak hā pæhæ ætteya, parikarmmaya suwarṇṇa-warṇṇaya, upacāraya udaya pāyana bāla sūryyāge warṇṇayaṭa bandu pæhæ ætteya. Me tejo dhātuwe appanā parikarmma upa-

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[1] *MS.* -°tu. [2] *So MS.* [3] *MS. bis:* -hade.
[4] *rep.* II: -ñāṇayeṇ bhāv°, *rep.* III: prajnāwa yehi pihiṭā bhāv°
[5] *rep.* III: -nimitta dwaya pahala we ug°, *MS.* nimi, *bis* &c. [6] *rep. omits, rep.* II *likewise.*
[7] *rep.* III: nimitta. [8] *rep.* II: -gana.
[9] *rep.* II seyin- *for* men.
[10] *rep.* III *om.*
[11] *rep.* III *om.* wa.
[12] *rep.* I: sindagena, *rep.* III: sindagana.

cāra nāsikāgrayen gena, hradaye tabā næwata nābhiye tabanu.

Namo tassa bhagavato arahato samma sambuddhassa
Tayo vāraṃ.

Buddham jīvitaṃ . . . pe (3, 4) . . . tatiya-vāraṃ.

Okāsa . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . pañca pītisu okkantikā-pitiṃ.

Nava . . . pe (4, 5) [kū] . . . arahaṃ arahaṃ.

Mese tīkṣaṇa . . . pe (5) . . . mano dwāraya āwarjjaṇā koṭa āpo dhātuwa pahala we. Ehi appanāwa nam solos kalāwen sampurṇṇa wū candramaṇḍalayaṭa bandu pæhæ ætteya, parikarmmaya dahas peti mal warṇṇaya, upacāraya kinihiri mal bandu pæhæ ætteya. Me āpo dhātuwe appanā parikarmma upacāra pahala kara balā nāsikāgrayen ganimiṃ hradaye tabā næwata nābhiye tabanu.

[kṛ] Namo tassa . . . . pe (3, 4) . . . ubbegā pītiṃ . . . pe (4, 5) . . . . . sinda gana mano dwāraya āwarjjaṇā koṭa vāyo dhātuwa pahala we. Ehi appanāwa naṃ nabho maddya[1] gata sūryya maṇḍalayaṭa bandu warṇṇaya, parikarmma madaṭa wan pāṭaya, upacāraya megawaḷāhā dedunna se peneyi. Me wāyo dhātuwe appanā parikarmma upacāra manā-koṭa balā nāsikāgrayen ganimiṃ hradaye tabā næwata nābhiye tabanu.

[kṛ] Namo tassa . . . pe . . . . . pharaṇa-pītiṃ . . . pe . . . . sindagana mano dwāraya āwarjjaṇā koṭa ākāsa dhātuwa pahala we. Ehi appanāwa naṃ idda mal dā saman mal sudu nelum mal me ādi subhra[2] warṇṇa ho peneyi, parikarmmaya monara pil ræsak se peneyi, upacāraya adun wan pæhæ bandu kuruweniyāge warṇṇa kāḷa warṇṇa ho peneyi. Me ākāsa dhātuwe appanā parikarmma upacāra pahala koṭa bala balā nāsikāgrayen gena hradaye tabā næwata nābhiye tabanu.

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[1] *So MS.* [2] *MS.* srabra.

[kḷ] Pūrwwa krama no waradawā wænda pūdā, pañca pītiyaṭa ekawaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti-pūjāya ovādaṃ sabaññu-Gotamassa patikaromi. Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittaṃ, upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha-pañca-pītisu khuddakā-pītiṃ khaṇikā[1]-pītiṃ okkantikā-pītiṃ ubbegā-pītiṃ pharaṇā-pitiṃ. Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . . pe . . . arahaṃ arahaṃ.

Mese bhāvanā kaḷa kalhi uggaha paṭibhāga nimit dwaya peneyi. Uggaha nimit palāgana nikmunak men e uggaha minittaṭa waḍā kisunu dos nætiwa, siyak dahasak guṇayen pirisudu wa mano dwāraya āwarjjanā koṭa pañca pītiye dhātu pahala we. Ẹhi śama appanā parikarmma upacāra piliwelin manāk. b. b. n. g. nā. m. uḍukuru koṭa tabanu. Me pañca prītiye ap. parik. up. wisesayen dæna eyin mattehi pūrwwa kratyaya no waradawā wænda pudā dhamma saññāwaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti pūjāya . . pe . . patikaromi.

Okāsa okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-khuddakā-pītiṃ anuloma-vasena rakkhissāmi. Aciren' eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā uṭṭhitassa me dhamma-saññā pātura hotu.

Nisīdati . . . pe (5) . . . arahaṃ arahaṃ.

Mese bhāvanā kala kalhi nīla pandaṃ lakṣaṇa dhamma saññā paha kara balā nāskāgrayen gena nābhiye tabā, pūrwwa kratyaya no waradawā, wænda pudā, pañca prītiyaṭa ārādhanā koṭa anuloma paṭiloma kaṭa yutu.

Okāsaṃ. Ahaṃ . . pe (6) . . patikaromi kī tænaṭa — Okāsa okāsa okāsa. Ahaṃ . . . pe (7) . . . pātura hotu.

Nisīdati . . pe . . arahaṃ arahaṃ.

Mese bhāvanā kala kalhi paṭhawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa balā, nāsikāgrayen ganimin nābhiyaṭa angalakin uḍu kona anulomayen tabanu.

[kḷ] Okāsa okāsa okāsa . . pe (7) . . . khuddakā-pītiṃ paṭiloma-vasena rakkhissāmi. Aciren' eva . . pe . . pātura hotu.

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[1] *MS.* kaṇṇ°

Mese ārādhanā kaḷa kalhi paṭhawī dhātuwa balā anulomayaṭa tæbu tænhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbhakhaṇikā[1]-pītiṃ anuloma-vasena rakkhissāmi . . . pe . . . pātura hotu.

Mese ārādhanā kaḷa kalhi tejo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen gena khuddakā pītiyaṭa angalakiṃ udu kona anulomayen tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha khaṇikā[2]-pītiṃ paṭiloma-vasena . . . pe . . . pātura hotu.

Mese ārādhanā kaḷa kalhi tejo dhātuwa balā anulometa tæbu tænhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbhaokkantikā-pītiṃ anuloma-vasena rakkhissāmi . . pe . . pātura hotu.

Mese ārādhanā kaḷa kalhi āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin khaṇikā[3] pītiyaṭa angalakin mattehi anulomayen tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha okkantikā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārādhanā kaḷa kalhi āpo dhātuwa anulometa tæbu tænhi paṭilomayen udu tabanu.

Okāsa okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha ubbegā-pītiṃ anulomā-vasena . . . pe . . . pātura hotu.

Mese ārādhanā koṭa wāyo dhātuwa [ke] upadawā okkantikāwaṭa mattehi angala pramāṇe tabanu.

Okāsa. Ahaṃ paṭipātiyā pavisitvā antogabba ubbegāpītiṃ paṭiloma-vasena . . . pe . . . pātura hotu.

Mese ārādhanā kalhi wāyo dhātuwa upadawā anulometa tæbu tænhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha pharaṇāpītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwa upadawā ubbegā pītiya hā hradaya hā me deyature angala pramāṇe anulomayen tabanu.

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[1] *MS.* kaṇṇ°. [2] *MS.* khann°. [3] *MS.* khaṇṇ°.

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ paṭiloma-vasena . . . pe . . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhatuwa anulomeṭa . . pe . . tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha khuddakā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārādhanā kalhi paṭhawī dhātuwa pahala we.

Okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha khaṇikā pītiṃ anuloma-vasena . . pe . . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ anuloma-vasena . . . pe . . . pātura hotu.

Mese ārādhanā kaḷa kalhi wāyo dhātuwa pahala we.

Okāsa. Ahaṃ . . . pe . . . pharaṇā-pīti anuloma-vasena [kai] . . pe . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwa pahala we.

Okāsa. Ahaṃ . . . pe . . pharaṇā-pītiṃ paṭiloma-vasena . . . pe . . . pātura hotu [kai].

Mese ārādhanā kalhi ākāsa dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ paṭiloma-vasena . . pe . . pāṭura hotu.

Mese ārādhanā kalhi wāyo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ paṭiloma-vasena . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ paṭiloma-vasena . . pe . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwa pahala we.

Okāsa. Ahaṃ . . pe . . khuddakā-pītiṃ paṭiloma-vasena . . pe . . pātura hotu.

Mese ārādhanā kalhi paṭhawī dhātuwa pahala we.

Paṭipāṭiyā niṭṭhitaṃ.

Pūrwa kṛtyaya no waradawā wænda pudā: —

'Okāsa. Ahaṃ paṭipatti-pūjāya ovādaṃ sabbaññu-Gotamassa paṭikaromi': kī tænaṭa, — 'Okāsa, okāsa, okāsa. Ahaṃ cha-sadda-ggahaṇaṃ samādayitvā antogabbha khuddakā-pītiṃ anuloma . . . pe (7) . . . pātura hotu. Nisīdati . . . pe (7) . . . parikammaṃ arahaṃ arahaṃ.

Okāsa, okāsa. Ahaṃ cha-sadda-ggahanaṃ . . pe . . khuddakā-pītiṃ paṭiloma . . . pe . . . pātura hotu.

Okāsa . . . pe . . . okkantikā-pītiṃ[1] anuloma . . . pe . . . pātura hotu. [ko]

Okāsa, okāsa . . . pe . . . okkantikā-pītiṃ paṭiloma . . pe . . pātura hotu.

Okāsa. Ahaṃ cha-sadda-ggahanaṃ . . pe . . pharaṇā-pītiṃ anuloma . . . pe . . . pātura hotu.

Okāsa. Ahaṃ cha . . pe . . pharaṇā-pītiṃ paṭiloma . . pe . pātura hotu.

. . . khaṇikā pītiṃ anuloma . . .
. . . khaṇikā pītiṃ paṭiloma . . .
. . . ubbegā pītiṃ anuloma . . . .
. . . ubbegā pītiṃ paṭiloma . . .
. . . khuddakā pītiṃ anuloma . . .
. . . okkantikā pītiṃ anuloma . . .
. . . pharaṇā pītiṃ anuloma . . .
. . . khaṇikā pītiṃ anuloma . . .
. . . ubbegā pītiṃ anuloma . . .
. . . ubbegā pītiṃ paṭiloma . . .
. . . khaṇṇikā pītiṃ paṭiloma . . .
. . . pharaṇa pītiṃ paṭiloma . . .
. . . okkantikā pītiṃ paṭiloma . . .
. . . khuddakā pītiṃ paṭiloma . . .

Cha-sadda-ggahanaṃ niṭṭhitaṃ.

Pūrwa kṛatyaya no waradawā wænda pudā: — Ahaṃ paṭipatti-pūjāya ovādaṃ sabbaññu-Gotamassa patikaromi. Okāsa, okāsa, okāsa. Ahaṃ vidatthiṃ samādayitvā antogabbha khuddakā-pītiṃ okkhantikā-pītiṃ pharaṇā-pītiṃ

[1] *So MS.* khaṇikā-pīti *is apparently omitted by mistake.*

anuloma . . . pe (7) . . . pātura hotu. Nisīdati . . pe . . parikammaṃ arahaṃ arahaṃ.

. . . [kau] pharanā-pītiṃ okkantikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . . pātura hotu.

. . . khaṇikā-pītiṃ ubbegā-pītiṃ anuloma . . .

. . . ubbega-pītiṃ khaṇṇikā-pītiṃ paṭiloma . . .

. . . khuddakā-pītiṃ okkantikā-pītiṃ pharaṇā-pītiṃ anuloma . . .

. . . khaṇikā-pītiṃ ubbega-pītiṃ anuloma . . .

. . . ubbega-pītiṃ khaṇṇikā-pītiṃ paṭiloma . . .

. . . pharanā-pītiṃ okkantikā-pītiṃ khuddakā-pītiṃ paṭiloma . . . . pe . . . pātura hotu.

Vidatthiṃ niṭṭhitaṃ.

Purwa kṛatyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ paṭipatti . . pe . . patikaromi kī tænaṭa:

Okāsa, okāsa, okāsa. Ahaṃ dhātu-samūhaṃ samādayitvā antogabbha khuddakā-pītiṃ khaṇṇikā-pītiṃ okkantikā-pītiṃ ubbegā-pītiṃ pharaṇā-pītiṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe . . parikammaṃ arahaṃ arahaṃ.

Okāsa okāsa okāsa. Ahaṃ dhātu-samūhaṃ samādayitvā antogabbha-pharaṇā-pītiṃ ubbegā-pītiṃ okkantikā-pītiṃ khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . . pe . . . pātura hotu.

Dhātu-samūhaṃ niṭṭhitaṃ.

Purwa kṛatyaya no waradawā . . . pe . . . kī tænaṭa: —

Okāsa, okāsa, okāsa. Ahaṃ chatu-nayaṃ samādayitvā antogabbha khuddakā-pītiṃ khaṇikā-pītiṃ anuloma . . pe . . pātura hotu. Nisīdati . . parikammaṃ arahaṃ arahaṃ.

Okāsa, okāsa. Ahaṃ chatu-nayaṃ samādayitvā antogabbha khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . . pāṭura hotu.

Okāsa, okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ anuloma . . pe . . pātura hotu.

. . . . [kām] okkantikā-pītiṃ paṭiloma . . . .
. . . . ubbegā-pītiṃ anuloma . . . .
. . . . ubbegā-pītiṃ paṭiloma . . . .
. . . . pharaṇā-pītiṃ anuloma . . . .
. . . . pharaṇā-pītiṃ paṭiloma . . . .
. . . . khuddakā-pītiṃ khaṇikā-pītiṃ anuloma . . . .
. . . . okkantikā-pītiṃ anuloma . . . .
. . . . ubbegā-pītiṃ anuloma . . . .
. . . . pharaṇā-pītiṃ anuloma . . . .
. . . . pharaṇā-pītiṃ paṭiloma . . . .
. . . . ubbegā-pītiṃ paṭiloma . . . .
. . . . okkantikā-pītiṃ paṭiloma . . . .
. . . . khaṇikā-pītiṃ khuddakā-pītiṃ paṭiloma . . pe . . pātura hotu.

Catu-nayaṃ niṭṭhitaṃ.

Pūrwa kṛatyaya . . pe (10) . . kī tænata: —
Okāsa, okāsa. Ahaṃ pañca-nayaṃ samādayitvā antogabbha khuddakā-pītiṃ anuloma . . pe (7) . . pātura hotu.
Nisīdati . . pe . . pariṇkammaṃ arahaṃ arahaṃ.
. . . . khuddakā-pītiṃ paṭiloma . . . .
. . . . [kaḥ] khaṇikā-pītiṃ anuloma . . . .
. . . . khaṇikā-pītiṃ paṭiloma . . . .
. . . . khaṇikā-pītiṃ paṭiloma . . . .
. . . . okkantikā-pītiṃ anuloma . . . .
. . . . okkantikā-pītiṃ paṭiloma . . . .
. . . . ubbegā-pitiṃ anuloma . . . .
. . . . ubbegā-pītiṃ paṭiloma . . . .
. . . . pharaṇā-pītiṃ anuloma . . . .
. . . . pharaṇā-pītiṃ paṭiloma . . . .
. . . . khuddakā-pītiṃ anuloma . . . .
. . . . khaṇikā-pītiṃ anuloma . . . .
. . . . okkantikā-pītiṃ anuloma . . . .
. . . . ubbegā-pītiṃ anuloma . . . .
. . . . pharaṇā-pītiṃ anuloma . . . .
. . . . pharaṇā-pītiṃ paṭiloma . . . .
. . . . ubbegā-pītiṃ paṭiloma . . . .

. . . . okkhantikā-pītiṃ paṭiloma . . .
. . . . khaṇikā-pītiṃ paṭiloma . . . .
. . . . khuddakā-pītiṃ paṭiloma . . . .

Pañca-nayaṃ niṭṭhitaṃ.

[kha] Pūrwa kṛatyaya . . . pe (10) . . . kī tænaṭa: — Okāsa, okāsa, okāsa. Ahaṃ hadayaṃ samādayitrā antogabbha khuddakā-pītiṃ anuloma . . pe . . pātura hotu. Nisīdati . . pe . . parikammaṃ arahaṃ arahaṃ.
. . . . khuddakā-pītiṃ paṭiloma . . . .
. . . . khaṇikā-pītiṃ anuloma . . . .
. . . . khaṇikā-pītiṃ paṭiloma . . . .
. . . . okkantīkā-pītiṃ anuloma . . . .
. . . . okkantīkā-pītiṃ paṭiloma . . . .
. . . . ubbega-pītiṃ anuloma . . . .
. . . . ubbega-pītiṃ paṭiloma . . . .
. . . . pharaṇā-pītiṃ anuloma . . . .
. . . . pharaṇā-pītiṃ paṭiloma . . . .
. . . . khuddakā-pītiṃ anuloma . . . .
. . . . khaṇikā-pītiṃ anuloma . . . .
. . . . okkantikā-pītiṃ anuloma . . . .
. . . . ubbegā-pītiṃ anuloma . . . .
. . . . pharaṇā-pītiṃ anuloma . . . .
. . . . pha[redacted]ītiṃ paṭiloma . . . .
. . . . ubbe[redacted]ītiṃ paṭiloma . . . .
. . . . okkantīkā-pītiṃ paṭiloma . . . .
. . . . [khā] khaṇikā-pītiṃ paṭiloma . . . .
. . . . khuddakā-pītiṃ paṭiloma . . . .

Hadayaṃ niṭṭhitaṃ.

Pūrwa kratyaya no . . pe (10) . . kī tænata: —
Okāsa, okāsa. Ahaṃ samādhiṃ samādayitvā antogabbha-khuddakā-pītiṃ anuloma . . pe . . pātura hotu.
Nisīdati . . pe . . parikammaṃ arahaṃ arahaṃ.
All as in last section.

Samādhiṃ niṭṭhitaṃ.

[khi] Pūrwa kratyaya . . pe . . kī tænaṭa: —

Okāsa, okāsa, okāsa. Ahaṃ dhamma tiraṭṭhitikaṃ samādayitvā antogabbha khuddakā-pītiṃ anuloma- . . pe . .

as in last section but one.

Dhamma-tiraṭṭhitikaṃ niṭṭhitaṃ.

[khī] Pūrwa kratyaya no waradawā wænda pudā pañca prītiye sitthaka dīpa pūjāwaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti . . pe (4) . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . khuddakā pītiṃ.

Nava lokuttara-dhammā . . . pe (4, 5) . . . nibbāna-paccayo hotu.

Nisīdati . . pe (5) . . arahaṃ arahaṃ.

Mese tīkṣaṇa prajñāwen yedī . . . pe (5) . . . nimit dvaya peneyi. Uggaha nimit palāgana nikmunak hu seyin . . . guṇa . . . bhawāngaya sindagana . . . paṭhawī dhātuwa . . . Ehi upacāra parikarmma manākoṭa balā nāsikāgrayen ganimin nābhiyaṭa angalakin mattehi tabā sitthaka dīpaye dæṅgala pramāṇe dana turu bhāwanā kaḷa kaḷhi palamu salāka gilihihunu anukaraṇa śabdayen dæna ukkuṭikayen inda: —

Okāsa okāsa okāsa. Ahaṃ sitthakadaṇḍa-dīpaṃ samādayitvā antogabbha-khuddakā-pītiṃ anuloma- . . pe (7) pātura hotu.

Mese ārādhanā kalhi ema paṭhawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin upacāra parikarmma tæbu tænhi anulomayen udu tabā angala pramāṇe dana turu bhāwanā kaḷa kalhi deweni salākaya wæṭeyi; esa lakuṇen nækiṭa[1] ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ anuloma . . pe . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwa balā khuddakā pītiyaṭa angalakin mattehi tabā sitthaka dīpaye angala pramāṇe dana turu [khu] bhāwanā kaḷa kalhi tunweni salākaya gilihihunu anukaraṇayen ukkuṭikayen inda: —

[1] *read* nœgiṭa.

Okāsa. Ahaṃ . . . pe (14) . . . okkantikā-pītiṃ anuloma- . . . pe . . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwa pahala we. Ehi appanā parikarmma upacāra manākoṭa balā khaṇikā pītiyaṭa angalakin . . . pe (14) . . . kalhi satara weni salākaya gilihunu anukaraṇayen dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . . pe . . . ubbegā-pītiṃ anuloma- . . . pe . . . pātura hotu.

Mese ārādhanā kalhi vāyo dhātuwa pahala we . . . .[1] manā koṭa okkantikā pītiyaṭa angalakin . . . pe . . . kalhi pasweni salākaya gili . . . . pe . . . . inda: —

Okāsa. Ahaṃ . . . pe . . . pharaṇā-pītiṃ anuloma . . pe . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwa pahala we. Ehi . . .[2] manā koṭa balā[3] ubbegā pītiyaṭa angalak hā hradayaṭa angalak hā dēngalak æra atare angala pramāṇe anulomayen tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi sa-wœni salākaya gilihunu anukaraṇayen dæna ārādhanā no koṭa hadayamaṭa yaṭa tabana lada paṭhawī dhātuwa palamu sēma manā koṭa tabā bhāwanā kaḷa kalhi sitthaka dīpaye angala pramāṇe dā sat-weni salākaya gilihena anukaraṇayen dæna esēma inda samādhiyaṭat ema khuddakāwe paṭhawī dhātuwa palamu sēma manā koṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi aṭa-weni salākaya gilihena anukaṛanayen anulomaye krama data yutu. Paṭilomayaṭa balana widhi nam yaṭa kiyana lada seyin khuddakā pītiyaṭa pahala wū paṭhawī dhātuwe upacāre paṭan parikarmmayaṭa balā anulometa tæbu tænhi paṭilomayen udu tabā sitthaka dīpaye dēngala pramāṇe dā salākaya wæṭena turu bhāvanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samādayitvā antogabbha-khuddakā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi paṭhawī dhātuwa pahala we. . . . . .

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[1] *There is no* . . . pe . . . *in the MS.*

[2] Ehi . . . . *is not in the MS.* [3] *Not in the MS.*

manā koṭa anulomayaṭa tæbu tænhi paṭiloṃayen udu tabā sitthaka dīpaye angala pramāne dā deweni salākaya wæṭena turu bhāvanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ paṭiloma . . pe . . pātura hotu [khū].

Mese ārādhanā kalhi tejo dhātuwa pahala we .... manā koṭa anulomayaṭa tæbu tænhi paṭilomaṭa tabā s. d. a. p. dā tunweni salākaya gilihena turu . . pe . . inda: —

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwa pahala we .... manā koṭa anulomayaṭa tæbu tænhi . . pe (16) . . pramāṇe dana turu bhāvanā kaḷa kalhi ukkuṭikayen inda:[1] —

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi wāyo dhātuwa . . pe . . tænhi paṭilomayaṭa tabā sitthaka d. a. p. dā pasweni salākaya wæṭena turu bh. k. k. uk. inda: —

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwa . . pe . . anulomayaṭa bælu tænhi paṭilomeṭa . . pe . . dā saweni salākaya gilihena turu bhāvanā kaḷa kalhi hadayamaṭa yaṭa kiyana lada seyin paṭhawī dhātuwa manā koṭa balā anulomeṭa tæbu tænhi paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi samādhiyaṭa mema dhātuwa upadawā anulomeṭa tæbu tænhi paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dā aṭaweni salākaya gilihena turu bhāwanā kaṭa yutu.

Pañca-prītiye iṭipandaṃ pūjā krama-niṭṭhitaṃ.

Pūrwa kṛtyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ paṭipatti-pūjāya ovādaṃ sabbaññu Gotamassa patikaromi: — kī tænaṭa: —

Okāsa. Ahaṃ kāya-vasī-vattaṃ samādayitvā antogabbha khuddakā-pītiṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe (5) . . parikammaṃ araham araham.

[1] *There is no mention of the fourth* salākaya.

Mese ārādhanā kalhi paṭhawī dhātuwa pahala we. Nābhiyaṭa dakuṇatin satarangula pramāṇe sarwānga naharayayi kiyana lada naharak dana[1] maṇḍala dakwā nægī tibeyi. Ehi me dhātuwe appanā parikarmma upacāra nāsikāgrayen ganimin nābhiyaṭa śamawa tæn [khṛ] balā eyaṭa angalin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . khuddakā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi paṭhawī dhātuwa balā anulomeṭa tæbū tænhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . tejo dhātuwa pahala we, manā koṭa khuddakā pītiyaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . khaṇikā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwa anulomayaṭa tæbū tænhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . āpo dhātuwa khaṇikā pītiyaṭa angalakin mattehi manā koṭa anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . okkantikā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . āpo dhātuwa anulomeṭa tæbu tænhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ anuloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa pahala we, manā koṭa okkantikā pītiyata a. mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . ubbegā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa anulomayaṭa bælu tænhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ anuloma . . pe . . pātura hotu.

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[1] *MS.* danna.

Mese ārādhanā kalhi ākāsa dhātuwa pahala we manā koṭa ubbegāwaṭa angalak hā tana maṇḍalaṭa angalak hā dǣngalak æra atare angala pramāṇe anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . pharaṇā-pītiṃ paṭiloma . . pe . . pātura hotu.

Mese . . pe . . dhātuwa anulomeṭa tæbū tænhi paṭilomayen udu tabanu.

[khī] Me wak paṭan sarwānga nahare tabana lada pañca prītiye karmmasthānawalaṭa ārādhanā kala lesin balā anuloma paṭiloma kaṭa yutu.

. . khuddakā-pītiṃ anuloma . . pe . .
. . khaṇikā pīti anuloma . . . . . .
. . okkantikā pīti anuloma . . . . . .
. . ubbegā pīti anuloma . . . . . .
. . pharaṇā pīti anuloma . . . pe . . .
. . pharaṇā pīti paṭiloma . . . . . .
. . ubbegā pīti paṭiloma . . . . . .
. . okkantikā pīti paṭiloma . . . . . .
. . khaṇikā pīti paṭiloma . . . . . .
. . khuddakā pīti paṭiloma . . . pe . . . pātura hotu.

Kāya-vasī-vattaṃ niṭṭhitaṃ.

Pañca prītiyaṭa anaturu koṭa cha yugalaya keren pūrwa kratyaya no waradawa wænda pudā kāya passaddhi yana karmmasthānayaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti-pūjāya . . pe (4) . . patikaromi.

Ahaṃ yācami uggaha-nimittañ ca paṭibhāga-nimittaṃ upacāravidhiṃ appanā-samādhi-vidhiṃ antogabbha-chayugalesu kāya-passaddhiṃ. Nava lokuttara-dhammā . . pe (4, 5) . . Nibbāna-paccayo hotu.

Nisīdati . . pe . . arahaṃ arahaṃ.

Mese tikṣana ñānayen uggaha nimit paṭibhāga nimit-dwaya pirisinda balā uggaha nimit palāgana nikmunak hu men e uggaha nimittaṭa waḍā siyak guṇa dahasak gunayen pirisuduwa bhavāngaya sindagena mano dwāraya āwarjjaṇā koṭa āpo dhātuwa pahala we. E dhātuwa appanā [khḷ] parikarmma upacāra manā koṭā balā nāsikāgrayen ganimin hradaye tabā næwata nābhiye tabanu.

Pūrwwa kratyaya no waradawā wænda pudā citta-passaddhi ārādhanā kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe . . . antogabbha-cha-yugalesu cittapassaddhiṃ.

Nava . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . pe . . arahaṃ arahaṃ.

Mese tīkṣana ñānayen bhāvanā kaḷa kalhi āpo dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa hradaye taba næwata nābhiye tabanu.

Pūrwwa kratyaya no waradawā wænda pudā kāyalahutā yana karmmasthānayaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti . . pe . . antogabbha cha-yugalesu kāya-lahutā.

Nava . . pe . . paccayo hotu.

Nisīdati . . pe . . arahaṃ arahaṃ.

Mese arahaṃ yana padaya āswāsa praswāsa hā samanga menehi koṭa bhāvanā kaḷa kalhi tejo dhātuwa pahala we. Ehi appanā . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . pudā: —

Okāsa. Ahaṃ paṭipatti . . pe . . patikaromi, kī tænaṭa, Okāsa. Ahaṃ yācāmi . . . pe . . . cha-yugalesu citta-lahutā. Nava . . . pe . . . arahaṃ arahaṃ.

Mese bhāvanā kaḷa kalhi kāya lahutāṭa men tejo dhātuwa pahala we. Ehi appanā . . . pe . . . tabanu.

Pūrwwa kratyaya . . pe . . patikaromi. Ahaṃ yācāmi . . . pe . . . antogabbha kāyamudatā.

Nava . . . pe . . . [khḷ] arahaṃ arahaṃ.

Mese bhāvanā kaḷa kalhi paṭhawī dhātuwa pahala we. Ehi appanā . . . pe . . . manā koṭa balā hradaye . . pe . . tabanu.

Pūrwwa kratyaya . . . pe . . . antogabbha cha-yugalesu citta-mudutā. Nava . . . pe . . . arahaṃ arahaṃ.

Mese bhāvanā . . pe . . we . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu kāya kammaññatā. Nava . . pe . . arahaṃ.

Mese bhāvanā kaḷa kalhi āpo dhātuwa pahala we . . pe . . manā koṭa bala balā hradaye . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu citta kammaññatā. Nava . . pe . . arahaṃ.

Mese bhāvanā kaḷa kalhi āpo dhātuwa . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu kāya-pāguññatā. Nava . . pe . . arahaṃ.

Mese bhāvaṇa kaḷa kalhi wāgo dhātuwa pahala we. . . pe . . tabanu.

[khe] Pūrwwa kratyaya . . pe . . cha-yugalesu cittapāguññatā. Nava . . pe . . arahaṃ.

Mese . . pe . . wāyo . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu kāyujjugatā[1]. Nava . . pe . . arahaṃ.

Mese . . pe . . ākāsa dhātuwa . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu cittujjugatā[1]. Nava . . pe . . arahaṃ.

Mese . . pe . . ākāsa dhātuwa . . pe . . tabanu.

Pūrwwa kratyaya . . pe . . cha-yugalesu

kāya passaddhi,	kāya kammaññatā,
citta passaddhi,	citta kammaññatā,
kāya lahutā,	kāya pāguññatā,
citta lahutā,	citta pāguññatā,
kāya mudutā,	kāyujjugatā,
citta mudutā,	cittujjugatā.

Nava . . pe . . arahaṃ.

Mese bhāvanā kaḷa kalhi uggaha paṭibhāga nimit dwaya peneyi uggaha nimit palāgana nikmunak hu seyin e uggaha nimittaṭa waḍā kisunu dos nætiwa siyak dahasak guṇayen pirisuduwa bhavāngaya sindagana mano dwāra āwarjjanā koṭa cha yugale[2] karmmasthānawala śama appanā parikarmma upacāra pahala we manā koṭa bala balā nāsikāgrayen ganimin nābhiye mæda uḍukuru koṭa tabanu. Cha yugale sama appaṅā parikarmma upacāra wisesayen dæna pūrwa kratyaya no waradawā wænda pudā dhamanasaññāwaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ . . pe (4) . . patikaromi kī tænaṭa: —

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[1] *So MS.* [2] *So MS. corrected from* yugalesu.

Okāsa, okāsa, okāsa. Ahaṃ paṭipāṭiyā pavisitvā antogabbha-cha-yugalesu kāyapassaddhi cittapassaddhi anuloma . . pe (7) . . dhammasaññā pātura hotu.

Nisīdati . . pe . . arahaṃ.

Mese bhāwanā kara khīla pandaṃ lakśaṇa dhammasaññā balā nāsikāgrayen ganimin nābhiye tabā næwata chayugale karmmasthānawalaṭa ūrādhanā koṭa anuloma paṭiloma karaṇā widhi dakwanu læbē.

Okāsa, okāsa, okāsa. Ahaṃ paṭipaṭiyā . . pe . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsāgrayen[1] ganimin nābhiyaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ paṭipāṭiyā pasisitvā antogabbha-cittapassaddhi-kāyapassaddhi paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi ema āpo dhātuwe upacāre paṭan appanāwaṭa manā koṭa bala balā anulomayaṭa bælu tænhi paṭilomayen udu tabanu.

Okasa. Ahaṃ . . pe . . antogabbha kāyalahutā cittalahutā anuloma . . pe . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwe appanā . . pe . . bala balā kāya passaddhiyaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . pe . . antogabbha cittalahutā kāyalahutā paṭiloma . . pe . . pātura hotu.

Mese ārādhanā koṭa bhāwanā karaṇa kalhi ema tejo dhātuwe upacāre . . pe . . anulomayaṭa tæbu tænhi . . pe . . tabanu.

Okāsa. Aham . . pe . . kāyamudutā citta mudutā anuloma . . pe . . pātura hotu.

Mese . . pe . . paṭhawī dhātuwe . . pe . . bala balā kāya lahutāwaṭa . . pe . . tabanu.

Okāsa. Ahaṃ . . pe . . cittamudutā kāyamudutā paṭiloma . . pe . . pātura hotu.

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[1] *So MS.*

Mese . . pe . . pathawī dhātuwe upacāra . . pe . : tabanu.

Okāsa . . . kāya kammaññatā cittakammaññatā anuloma . . pe . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwa pahala we manā koṭa balā kāyamudutā cittamudutāwaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ [kho] . . antogabbha cha-yugalesu cittakammaññatā paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwe upacāre paṭan appanāwaṭa balā anulomeṭa tæbū tænhi paṭilomayen udu tabanu.

Okāsa . . kāyapāguññatā cittapāguññatā anuloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa upadawā kāya kammaññatāwaṭa angalakin mattehi anulomayen tabanu.

Okāsa. Ahaṃ . . antogabbha chayugalesu cittapāguññatā paṭiloma . . pe . . pātura hotu.

Mese . . pe . . wāyo dhātuwa anulomeṭa tæbū tænhi paṭilomayen udu tabanu.

Okāsa . . pe . . cha-yugalesu kāyujjugatā cittujjugatā anuloma . . pe . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwa upadawā ehi appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin kāya paguññatāwaṭa hradayaṭa da atare angala pramāṇe tabanu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu cittujjugatā kāyujjugatā paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwe balā anulomayaṭa tæbū tænhi paṭilomayen udu tabanu. Meyin mattehi ārādhanā kaḷa lesin anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu kāyapassaddhi anuloma . . pe . . pātura hotu.

Okāsa . . . . . chayugalesu

. . . kāya lahutā citta lahutā anuloma . . . .

. . . . kāya mudutā citta mudutā anuloma . . . .

. . . . kāya kammaññatā citta kammaññatā anuloma . . . .

. . . . kāya paguññatā citta paguññatā anuloma . . . .

. . . . kāyujjugatā cittujjugatā anuloma . . . .

. . . . cittujjugatā kāyujjugatā paṭiloma . . . . *& so on in reverse order.* [khan] . . . . pātura hotu.

Paṭipāṭiyā niṭṭhitaṃ.

Pūrwwa kratyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ paṭipatti . pe (4) . . paṭikaromi,

kī tænaṭa,

Okāsa, okasa. Ahaṃ cha-saddaggahanaṃ samādayitvā antogabḍha cha-yugalesu kāyapassaddhi cittapassaddhi anuloma . . . pe (7) . . . pātura hotu.

Nisīdati . . pe . . arahaṃ.

. . . cittapassaddhi kāyapassaddhi paṭiloma . . .

. . . kāyamudutā cittamudutā anuloma . . .

. . . cittamudutā kāyamudutā paṭiloma . . .

. . . kāya kammaññatā citta kammaññatā anuloma . . .

. . . citta kammaññatā kāya kammaññatā paṭiloma . . .

. . . kāyujjugatā cittujjugatā anuloma . . .

. . . cittujjugatā kāyujjugatā paṭiloma . . .

. . . kāya lahutā citta lahutā anuloma . . .

. . . citta lahutā kāya lahutā paṭiloma . . .

. . . kāya pāguññatā cittapāguññatā anuloma . . .

. . . citta pāguññatā kāyapāguññatā paṭiloma . . . pe . . . pātura hotu.

. . . kāya passaddhi citta passaddhi anuloma . . .

. . . kāya mudutā citta mudutā anuloma . . .

. . . kāya kammaññatā citta kammaññatā anuloma . . .

. . . [khām] kāyujjugatā cittujjugatā anuloma . . .

. . . kāya lahutā citta lahutā anuloma . . .

. . . kāya pāguññatā citta pāguññatā anuloma . . .

. . . cittapāguññatā kāyapāguññatā paṭiloma . . . *and so on in reverse order* . . .

Cha-saddaggahanaṃ niṭṭhitaṃ.

Pūrwwa kratyaya no waradawā wænda pudā:

Okāsa. Ahaṃ . . pe . . paṭikaromi,

kī tænaṭa,

Okāsa, okāsa, okāsa. Ahaṃ vidatthiṃ[1] samādayitvā antogabbha cha yugalesu kāya-passaddhi citta-passaddhi
kāya-mudutā citta-mudutā
kāya-kammaññatā citta-kammaññatā
kāyujjugatā cittaujjugatā . . . anuloma . . pe . . pātura hotu.

Nisīdati . . pe . . arahaṃ.

Okāsa. Ahaṃ vidatthiṃ . . pe . .
cittujjugatā kāyujjugatā
citta kammaññatā kāya kammaññatā
citta mudutā kāya mudutā
citta passaddhi kāya passaddhi paṭiloma

Okāsa. Ahaṃ vidatthiṃ . . pe . .
kāya-lahutā citta-lahutā
kāya-pāguññatā citta-pāguññatā
anuloma . . . .

Okāsa . . . .
citta-pāguññatā kāya-pāguññatā
citta-lahutā kāya-lahutā
paṭiloma . . . .

Okāsa. Ahaṃ vidatthiṃ
kāya-mudutā citta-mudutā
kāya-kammaññatā citta-kammaññatā
kāyujjugatā cittujjugatā . . . anuloma . . pe . . pātura hotu.

[khaḥ] Okāsa. Ahaṃ vidatthiṃ . . pe . .
. . . kāya-lāhuta citta-lāhutā . . .
. . . kāya-pāguññatā citta pāguññatā anuloma . . .

Okāsa . . . .
. . . citta-pāguññatā kāya-pāguññatā . . .
. . . citta-lahutā kāya-lahūtā paṭiloma . . .

Okāsa . . . .

cittujjugatā kāyujjugatā, cittakammaññatā kāyakammaññatā, . . . mudutā . . . passaddhi paṭiloma . . .

Vidatthiṃ[2] niṭṭhitaṃ.

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[1] *MS. always* vidatti, *except in the title.* [2] *So MS.*

Pūrwwa kratyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi,

kī tænaṭa, —

Okāsa. Ahaṃ dhātu-samūhaṃ samādayitvā antogabbha cha-yugalesu

kāya-passaddhi citta-passaddhi,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā,

kāya-kammaññatā citta-kammaññatā,

kāya-pāguññatā citta-pāguññatā,

kāyujjugatā cittujjugatā anuloma . . pe (7) . . pātura hotu.

Nisīdati . . pe . . arahaṃ.

Okāsa. Ahaṃ dhātu samūhaṃ . . pe . . cha-yugalesu cittujjugatā kāyujjugatā [*and so on*] paṭiloma . . pe . . pātura hotu.

Dhātusamūhaṃ niṭṭhitaṃ.

Pūrwwa . . pe . . pudā: —

Okāsa . . . pe (4) . . . paṭikaromi,

kī tænaṭa,

Okāsa. Ahaṃ catu-nayaṃ samādayitvā antogabbha cha-yugalesu

kāya-passaddhi citta-passaddhi,

kāya-lahutā citta-lahutā,

kāya-mudutā citta-mudutā, . . . anuloma . . pe (7) . . pātura ḥotu. Nisīdati . . pe . . arahaṃ.

Okāsa. Ahaṃ . . pe . . cha-yugalesu citta-mudutā kāya-mudutā [*as above*] paṭiloma . . pe . . pātura hotu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu kāya-kammaññatā citta-kammaññatā anuloma . . pe . . pātura hotu.

Okāsa. Ahaṃ . . pe . . cha-yugalesu citta-kammaññatā kāya-kammaññatā paṭiloma . . pe . . pātura hotu.

Okāsa . . . . . .

. . . kāya-pāguññatā anuloma . . . . . .

. . . citta-pāguññatā anuloma . . . . . .

. . . citta-pāguññatā paṭiloma . . . . . .

. . . kāya-pāguññatā paṭiloma . . . . . .

. . . kāyujjugatā anuloma . . . . . .
. . . cittujjugatā anuloma . . . . . .
. . . cittujjugatā paṭiloma . . . . . .
. . . kāyujjugatā paṭiloma . . . . . .
. . . kāya-passaddhi anuloma . . . . . .
. . . citta-passaddhi anuloma . . . . . .
. . . kāya-lahutā anuloma . . . . . .
. . . citta-lahutā anuloma . . . . . .
. . . kāya-mudutā anuloma . . . . . .
. . . citta-mudutā anuloma . . . . . .
. . . kāya-kammaññatā anuloma . . . . . .
. . . citta-kammaññatā anuloma . . . . . .
. . . kāya-pāguññatā anuloma . . . . . .
. . . citta-pāguññatā anuloma . . . . . .
. . . kāyujjugatā anuloma . . . . . .
. . . cittujjugatā anuloma . . . . . .
. . . cittujjugatā paṭiloma . . . . . .
. . . kāyujjugatā paṭiloma . . . . . .
. . . citta-pāguññatā paṭiloma . . . . . .
. . . kāya-pāguññatā paṭiloma . . . . . .
. . . citta-kammaññatā paṭiloma . . . . . .
. . . kāya-kammaññatā paṭiloma . . . . . .
. . . citta-mudutā paṭiloma . . . . . .
. . . kāya-mudutā paṭiloma . . . . . .
. . . citta-lahutā paṭiloma . . . . . .
. . . kāya-lahutā paṭiloma . . . . . .
. . . citta-passaddhi paṭiloma . . . . . .
. . . kāya-passadhi paṭiloma . . pe . . pātura hotu.

Catu-nayaṃ niṭṭhitaṃ.

Pūrwwa kratyaya no waradawā wænda pudā: —

Okāsa. Ahaṃ paṭipatti . . pe (4) . . patikaromi, kī tænaṭa.

Okāsa, okāsa. Ahaṃ pañca-nayaṃ samādayitvā anto-gabbha cha-yugalesu

kāya-passaddhi citta-passaddhi
kāya-lahutā citta-lahutā

anuloma . . pe (7) . . patura hotu.

Nisīdati . . pe . . arahaṃ.
Okāsa. Ahaṃ . . pe . . cha-yugalesu
citta-lahutā kāya-lahutā
citta-passaddhi kāya-passaddhi
. . . . . paṭiloma . . . . . .
. . . kāya-mudutā anuloma . . . . . .
. . . citta-mudutā anuloma . . . . . .
. . . . . [*dodo reversed*] . . . paṭiloma . . . . . .
. . . kāya-kammaññatā anuloma . . . . . .
. . . citta-kammaññatā anuloma . . . . . .
. . . [Gā] citta-kammaññatā paṭiloma . . . . . .
. . . kāya-kammaññatā paṭiloma . . . . . .
. . . kāya-pāguññatā anuloma . . . . . .
. . . citta-pāguññatā-anuloma . . . . . .
. . . citta-pāguññatā paṭiloma . . . . . .
. . . kāya-pāguññatā paṭiloma . . . . . .
. . . kāyujjugatā anuloma . . . . . .
. . . cittujjugatā anuloma . . . . . .
. . . . . [*reversed*] paṭiloma . . . . . .
. . . k . . c . . passaddhi anuloma . . . . . .
. . . k . . c . . lahutā anuloma . . . . . .
. . . k . . c . . mudutā anuloma . . . . . .
. . . k . . c . . kammaññatā anuloma . . . . . .
. . . k . . c . . pāguññatā anuloma . . . . . .
. . . k . . c . . ujjugatā anuloma . . . . . .
. . . c . . k . . ujjugatā paṭiloma . . . . . .
. . . c . . k . . pāguññatā paṭiloma . . . . . .
. . . c . . k . . kammaññatā paṭiloma . . . . . .
. . . c . . k . . mudutā paṭiloma . . . . . .
. . . c . . k . . lahutā paṭiloma . . . . . .
. . . c . . k . . passaddhi paṭiloma . . . . . .

Pañca nayaṃ niṭṭhitaṃ.

Pūrwwa . . pe . . pudā: —
Okāsa . . . pe . . . patikaromi, kī tænaṭa,
Okāsa, okāsa, okāsa. Ahaṃ hadayaṃ samādayitvā antogabbha cha-yugalesu kāya-passaddhi citta-passaddhi anuloma . . pe . . ṗātura hotu.

[gi] Nisīdati . . pe . . araham.
. . . cittapassaddhi kāyapassaddhi paṭiloma.
. . . k . . c . . lahutā anuloma . . .
. . . c . . k . . lahutā paṭiloma . . .
. . . k . . c . . mudutā anuloma . . .
. . . c . . k . . mudutā paṭiloma . . .
. . . k . . c . . kammaññatā anuloma . . .
. . . c . . k . . kammaññatā paṭiloma . . .
. . . k . . c . . pāguññatā anuloma . . .
. . . c . . k . . pāguññatā paṭiloma . . .
. . . k . . c . . ujjugatā anuloma . . .
. . . c . . k . . ujjugatā paṭiloma . . .
. . . k . . c . . passaddhi anuloma . . .
. . . k . . c . . lahutā anuloma . . .
. . . mudutā . . . kammaññatā . . . pāguññatā . . . ujjugatā anuloma . . .
. . . ujjugatā . . . pāguññatā . . . kammaññatā paṭiloma . . .
. . . mudutā . . . lahutā . . . passaddhi paṭiloma . . .
. . . pe . . . pāturaṃ hotu.

Hadayaṃ niṭṭhitaṃ.

Pūrwwa . . . pudā: —
Okāsa . . pe . . patikaromi, kī tænaṭa,
Okāsa, [*ter*]. Ahaṃ samādhiṃ samādayitvā antogabbha cha-yugalesu
. . . k . . c . . passaddhi anuloma . . .
. . . c . . k . . passaddhi paṭiloma . . .
and as in former section up to end.

Samādhiṃ niṭṭhitaṃ.

[Gū] Pūrwwa . . . pudā . . . pe . . . tænaṭa,
Okāsa, okāsa, okāsa. Ahaṃ dhammatiraṭṭhitikaṃ samādāyitvā antogabbha cha-yugalesu
. . . k . . c . . passaddhi . . .
and so on as in section Hadayaṃ.

Dhammatiraṭṭhitikaṃ niṭṭhitaṃ.

Pūrwwa . . . pe . . . pudā, cha yugale patipatti pūjāwaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ paṭipatti . . pe (4) . . patikaromi.

Ahaṃ yācāmi uggaha-minittañ ca paṭibhāga-minittaṃ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha cha yugalesu kāya-passaddhiṃ citta-passaddhiṃ.

Nava lokuttaradhammā . . pe . . nibbāna-paccayo hotu.

Nisīdati . . pe (5) . . arahaṃ.

Mese bhāwanā kara āpo dhātuwe upacāraya paṭan parikarmmayaṭa bala balā nāsāgrayen ġena nābhiyaṭa angalakin mattehi tabā sitthaka dīpaye dīṅgala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa [*ter*]. Ahaṃ sitthaka daṇḍadīpaṃ samādayitvā antogabbha cha-yugalesu kāya-passaddhiṃ citta-passaddhiṃ anuloma . . . pe (7) . . . pātura hotu.

Mese ārādhanā kara bhāwanā kaḷa kalhi ema āpo dhātuwa pahala we. [Gṛ] Ehi appanā parikarmma upacāra bala balā nāsāgren gena ema upacāra parikarmma tæbū tænhi anulomayen tabā sitthaka dīpaye angala pramāne dā deweni salākaya gilihena turu bhāvanā kala kalhi ukkuhikayen inda.

Okāsa. Ahaṃ . . pe . .

k . . c . . lahutā anuloma . . pe . . pātura hotu.

Mese ārādhanā kara bhāwanā koṭa tejo dhātuwa upadawā, ehi appanā parikarmma upacāra bala balā nāsāgrayen ganimin yaṭa kiyana lada kāyapassaddhiyaṭa angalakin matte anulomayen tabā sitthaka dīpaye angala pramāṇe dā tunweni salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

k . . c . . mudutā anuloma . . . . .

Mese . . pe . . koṭa paṭhawī dhātuwa upadawā, ehi a. p. upacāra pirisuduwa balā nāsāgrayen ganimin kāya lahutāṭa angalakin mattehi anulomayen tabā sitthaka dīpaye angala pramāṇe dā tunweni[1] salākaya gilihena tuṛu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

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[1] *So MS.* ? satara-weni

Okāsa. Aham . . pe . .

k . k . c . . kammaññatā anuloma . . . .

Mese . . pe . . āpo dhātuwa apadawā, . . pe . . upacāra balā nāsāgrayen ganimin kāyamudutāṭa . . pe . . dā salākaya[2] gilihena . . pe . . inda: —

Okāsa. Aham . . pe . .

k . . c . . pāguññatā anuloma . . . . . .

Mese . . pe . . kalhi wāyo dhātuwa . . pe . . upacāra balā nāsāgrayen gaminin kāyakammaññatāwaṭa angalakin . . pe . . pramāne dana turu . . pe . . kalhi saweni salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Aham . . . pe . .

k . . . c . . . ujjugatā anuloma . . . . . .

[Gl] Mese ārādhanā kara bhāwanā kala kalhi ākāsa dhātuwa pahala we. Ehi . . pe . . nāsāgrayen gena kāya pāguññatāwa hā hradaya hā me deya ture anulomayen tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi satweni salākaya wæṭena bawa dæna hadaya samādiyaṭa palaṅga[1] no hæra inda yaṭa kiyana lada kāya passaddhiyaṭa paḥala wu āpo dhātuwe appanā parikarmma upacāra bala balā nābhiyaṭa angalakin matte anulomayaṭa tæbū tænhi ema lesin ma tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi esema inda samādhiyaṭat mema appanā parikarmma upacāra pahala kara bala balā ema lesin ma tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihunu anukaraṇayen anulomaye krama data yutu. Paṭilomayaṭa balana krama nam asane paḷanga[1] bænda inda yaṭa kiyana lada kāya passaddhi yana kamaṭahanaṭa balana lada āpo dhātuwe upacāre parikarmmayā bala balā anulomayaṭa tæbū tænhi paṭilomayaṭa tabā sitthaka dīpaye dæṅgala pramāṇe dana turu bhāwanā kaḷa kalhi palamu salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Aham . . . pe . . .

kāya-passaddhi citta-passaddhi[2] paṭiloma . . . .

Mese ārādhanā . . . pe . . . āpo dh. p. we. Ehi . . pe . . balā anulometa tæbū tænhi paṭilometa tabā sitthaka

[1] *MS.* phalanga. [2] *So MS.*

dīpaye angala pramāṇe dana turu bhāwanā kaḷa kalhi deweni salākaya wæṭeyi. E anukaraṇa śabdayen dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-lahutā citta-lāhutā paṭiloma . . . . . .

Mese . . pe . . kalhi tejo dhātwua pahala we. Ehi . . pe . . . upacāra manā koṭa bala balā anulomayaṭa tabana lada kramayen paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dana . . pe . . tunweni salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . . . . .

kāya-mudutā citta-mudutā paṭiloma . . . . . .

Mese ārādhanā kara bhāwanā koṭa paṭhawī dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tæbū tænhi paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhāwanā [GḶ] kaḷa kalhi sataraweṇi salākaya wæteyi. E kṣanayehi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-k° citta-kammaññatā paṭiloma . . . . . .

Mese ārādhanā kara bhāwanā koṭa āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tabā angala pramāṇa dæna turu bhāwanā kaḷa kalhi pasweni salākaya wæṭena bawa dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . .

kāya-paguññatā citta-pāguññatā paṭiloma . . . . . .

Mese ārādhanā kara bhāwanā kaḷa kalhi wāyo dhātuwe . . pe . . anulomayaṭa tabana lada kramayen paṭilomayen koṭa sitthaka dīpaye angala pramāne dana turu bhāwanā kaḷa kalhi saweni salākaya gilihena anukaraṇa śabdayen dæna ukkuṭikayen inda: —

Okāsa . . . kāyujjugatā cittujjugatā paṭiloma . . . . . .

Mese ā. k. bh. k. okāsa dhātuwe . . pe . . anulomayaṭa tabana . . koṭa tabā sitthaka . . . kalhi satweni salākaya wæṭena bawa dæna paḷanga[1] no hæra inda hadayamaṭa yaṭa balana lada āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tæbū tænhi paṭi-

[1] *So MS.*

lomayen udu tabā bhāwanā kaḷa kalhi sitthaka dīpaye angala pramāṇe dā aṭaweni salākaya wæṭena bawa dæna esema inda samādhiyaṭat mema dhātuwe appanā parikarmma upacāra manā koṭa bala balā anulomayaṭa tæbū tænhi paṭilomayaṭa tabā bhāwanā koṭa nimiya yutu.

Cha yugale pratipatti pūjā krama niṭṭhitaṃ.

Pūrwwa kratyaya no waradawā wænda pudā:

Okāsa, okāsa, okāsa. Ahaṃ kāyavasīvattaṃ samādayitvā antogabbha chayugalesu k . p . c . . passaddhi anuloma . . pe (7) . . pātura hotu. Nisīdati . . pe (7) . . arahaṃ.

Mese bhāwanā koṭa āpo dhātuwa upadawā nābhiyaṭa wamalayen satarangula pramāṇe sarwwānga naharayayi kiyana lada naharak tana maṇḍala dakwā nængī tibeyi. Ehi upadawana lada āpo dhātuwe appanā parikarmma upacāra manā koṭa bala balā nāsīkāgrayen ganimin nābhiyaṭa śamawa angalakin [ge] matte anuloma koṭa tabanu.

Okāsa. Ahaṃ kāyavāsivattaṃ . . . cha-yugalesu c. p. k. passaddhi paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kara emā appanā parikarmma upacāra manā koṭa balā anulomayaṭa tæbū tænhi paṭilomayen udu tabanu.

Okāsa. Ahaṃ . . pe . . yugalesu k . . c . . lahutā anuloma . . .

Mese ārādhanā kara bhāwanā koṭa tejo dhātuwe appanā parikarmma upacāra manā koṭa bala balā kāya passaddhiyaṭa angalakin matte anulomayen tabanu.

Okāsa . . . . . c . . . k . . . lahutā paṭiloma . . .

Mese . . pe . . paṭiloma koṭa tābanu.

Okāsa . . . . . k . . c . . mudutā anuloma . . . . . .

Mese . . paṭhawī dhātuwe . . . kāyalahutāṭa . . . . tabanu.

Okāsa . . . . . c . . . k . . . mudutā paṭiloma . . .

Mese . . . anuloma koṭa tæbū tænhi paṭiloma koṭa . . . tabanu.

Okāsa . . . k . . c . . kammaññatā anuloma . . .

Mese . . . āpo dhātuwe . . . koṭa balā kāyamudutāṭa angalakin matte anuloma koṭa tabanu.

Okāsa . . . c . . k . . kammaññatā paṭiloma . . .

Mese . . . anuloma koṭa tæbū tænhi paṭiloma koṭa tabanu.

Okāsa . . . [gai] k . . . c . . . pāguññatā anuloma . . .

Mese . . . wāyo dhātuwe . . . koṭa balā kāya kammañña-tāṭa . . . anuloma koṭa tabanu.

Okāsa . . . c . . k . . pāguññatā paṭiloma . .

Mese . . . paṭiloma koṭa tabanu.

Okāsa . . . k . . c . . ujjugatā anuloma . . .

Mese . . . ākāsa dhātuwe . . . balā nāsikāgrayen ganimin kāya paguññatāwaṭa da tana maṇḍala da atare sarwwānga nahara anuloma koṭa tabanu.

Okāsa . . . c . . k . . ujjugatā paṭiloma . . .

Mese . . pe . . koṭa bala balā . . . pe . . . paṭiloma koṭa tabanu.

Huyaka amunana lada nānā warṇṇayehi mutu mæṇik ræsak seyin sarwwānga naharayehi cha sthānaka yugalayehi appanā parikarmma upacāra manā koṭa tabā meyin mattehi ārādhanā kala lesin dæna anuloma paṭiloma[1] kaṭa yutu.

Okāsa. Ahaṃ kāyavasīvattaṃ . . pe (32) . . k . p . citta-passaddhiṃ anuloma . . . pe . . . pātura hotu

Āpo dhātuwa.

. . . k . . c . . lahutā anuloma . . . . . .

Tejo dhātuwa.

. . . k . . c . . mudutā anuloma . . . . . .

Me yaṭa paṭhawī dhātuwa balanu.

. . . k . . c . . kammaññatā anuloma . . . . . .

Āpo dhātuwa.

. . . k . . c . . pāguññatā anuloma . . . . . .

Wāyo dhātuwa.

. . . k . . c . . [go] ujjugatā anuloma . . . . . .

Ākāsa dhātuwa.

. . . c . . k . . ujjugatā paṭiloma . . . . . .

Ākāsa dhātuwa.

. . . c . . k . . pāguññatā paṭiloma . . . . . .

Wāyo dhātuwa.

. . . c . . k . . kammaññatā paṭiloma . . . . . .

[1] *MS. repeats this word.*

Āpo dhātuwa.

. . . c . . k . . mudutā paṭiloma . . . . . .

Paṭhawī dhātuwa.

. . c . . k . . lahutā paṭiloma . . . . . .

Tejo dhātuwa.

. . . c . . k . . passaddhi paṭiloma . . . . . .

Āpo dhātuwa.

Cha yugale karmma sthānawala appanā parikarmma upacāra manā koṭa sarwwānga nahare tabā catu wāre anuloma paṭiloma karaṇa widhi data[1] yutu.

Kāyavasīvattaṃ niṭṭhitaṃ.

Yugalayaṭa anaturu koṭa kāyasukha cittasukha Buddhānussati upacāra samādhi yana karmmasthāna keren pūrwwa kratyaya no waradawā wænda pudā kāyasukhayaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha nimittañ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samadhi-vidhiṃ antogabbha-kāya-sukhaṃ.

Nava lokuttara-dhammā . . . pe (4, 5) . . . hotu.

Nisīdati . . . pe (5) . . arahaṃ.

Meṣe bhāwanā koṭā uggaha paṭibhāga nimit dwaya peneyi. E uggaha . . pe (5) . . . āwarjjanā koṭa āpo dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen gaminin hradaye tabā næwata nābhiye tabanu.

Pūrwwa . . . pe . . . pudā: —

Okasa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . pe . . antogabbha-cittasukhaṃ.

Nava lokuttara dhammā . . pe . . arahaṃ.

Mese bhāwanā koṭa āpo dhatuwe appanā . . pe . . tabanu.

Pūrwwa . . pe . . antogabbha-Buddhānussatiṃ.

Nava lokuttaradhammā . . pe . . arahaṃ.

Mese bhāwanā kara uggaha nimit paṭibhāga nimit

[1] *MS.* tada.

dwaya manā koṭa balā e uggaha nimit palagena nikmunak hu men tejo dhātuwe appanā upadī ehi appanā parikarmma . . pe . . nāsikāgrayen gena hradaye tabā . . tabanu.

Pūrwwa kratyaya . . . pe . . . pudā.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe . . . antogabbha upacāra-samādhiṃ.

Nava-lokuttara . . pe . . araham.

Mese bhāwanā koṭa uggaha . . pe . . peneyi. E uggaha nimit palāgana nikumunak men siyak dahasak guṇayen pirisudu wa mano dwāraya āwarjjaṇā koṭa paṭhawī dhātuwe appanā parikarmma upacāra upadi manā koṭa . . pe . . tabanu.

Pūrwwa . . pe . . pudā: —

Okāsa . . pe . . antogabbha kāyasukha cittasukha Buddhānussati upacāra samādhiṃ.

Nava lokuttara . . pe . . araham.

Mese niwan aramuṇu koṭa bhāwanā kara mema karmmasthānawala śama appanā parikarmma upacāra upadawā manā koṭa bala balā nāsikāgrayen ganimin nābhiya mæda anulomayen tabanu.

Pūrwwa . . pe . . pudā: —

Okāsa. [Gām] . . pe . . patikaromi,

kī tænaṭa,

Okāsa, okāsa. Ahaṃ patipāṭiya pavisitvā antogabbha kāyasukha cittasukha anuloma . . pe (7) . . pātura hotu. Nisīdati . . pe . . araham.

Mese bhāvanā kara nīla pandaṃ lakṣana dhamma saññā balā nāsikāgrayen ganimin nābhiye tabā, næwata kāyasukha cittasukhaye karmmasthāna anuloma paṭiloma karanu.

Okāsa, okāsa. Ahaṃ patipāṭiyā . . . pe . . . hotu.

Mese ārādhanā kara bhāwanā koṭa āpo dhātuwa apadawā, Ehi appanā parikarmma upacāra upadawā manā koṭa bala balā nāsikāgrayen ganimin nābhiyaṭa angalakin matte anuloma koṭa tabanu.

Okāsa. Ahaṃ . . . cittasukha kāyasukha paṭiloma . . .

Mese ārādhanā kara ema appanā parikarmma upacāra anulomayaṭa tæbū tænhi paṭiloma koṭa tabanu.

Okāsa. Ahaṃ . . pe . . antogabbha Buddhānussati anuloma . . . pe . . . pātura hotu.

Mese aradhanā kara bhāwanā koṭa tejo dhātuwe appana parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin kāya sukhayaṭa angalakin matte anuloma koṭa tabanṃ.

Okāsa . . . Buddhānussati paṭiloma . . . . . .

Mese ārādhanā kara . . . pe . . . anuloma koṭa tæbū tænhi patiloma koṭa tabanu.

Okāsa . . . antogabbha upacāra samādhi anuloma . . . . . .

Mese ārādhanā . . pe . . paṭhawī dhātuwa . . pe . . ganimin hradayaṭa Buddhānussati karmmasthānayaṭa da me deyature anuloma koṭa tabanu.

Okāsa . . . . . upacāra samādhi paṭiloma . . .

Mese . . pe . . tabanu. Meyin mattehi ārādhanā kala lesin balā tabana lada kammasthāna anuloma paṭiloma kaṭa yutu.

Okāsa . . . . . antogabbha kāyasukha cittasukha anuloma . . . [gaḥ].

. . . . . āpodhātuwa . . . . . .

. . . . . Buddhānussati anuloma . . . . . .

. . . tejo dhātuwa . . . . . .

. . . upacāra samādhi anuloma . . .

. . . paṭhāwī dhātu . . . . . .

. . . upacāra samādhi paṭiloma . . .

. . . paṭhawī dhātuwa . . . . . .

. . . Buddhānussati paṭiloma . . .

. . . tejo dhātuwa . . . . . .

. . . cittasukha kāyasukha paṭiloma . . . . . .

. . . āpo dhātuwa . . .

Paṭipāṭiya niṭṭhitaṃ.

Pūrwwa . . . . pudā: —

Okāsa. Ahaṃ paṭipatti . . pe . . paṭikaromi, kī tænaṭa; —

Okāsa, okāsa. Ahaṃ cha-saddaggahanaṃ samādayitvā antogabbha kāyasukha cittasukha . . pe (7) . . pātura hotu.

Nisīdati . . . pe (5) . . . araham.

. . . cittasukha kāyasukha paṭiloma . . . . . .
. . . upacāra samādhi anuloma . . .
. . . upacāra samādhi paṭiloma . . .
. . . Buddhānussati anuloma . . .
. . . kāyasukha cittasukha anuloma . . .
. . . upacāra samādhi anuloma . . .
. . . Buddhānussati anuloma . . .
. . . Buddhānussati paṭiloma . . .
. . . upacāra samādhi paṭiloma . . .
. . . cittasukha kāyasukha paṭiloma . . .

[Gha] Cha saddaggabanaṃ niṭṭhitaṃ.

Pūrwwa . . . pudā: —
Okāsa. Ahaṃ . . . patikaromi. kī tænaṭa; —
Okāsa, okāsa. Ahaṃ vidatthiṃ samādayitvā antogabbha kāyasukha cittasukha upacāra-samādhi anuloma . . .
Nisīdati . . . pe . . . arahaṃ.
. . . upacāra-samādhi cittasukha kāyasukha paṭiloma . . .
. . . Buddhānussati anuloma
. . . Buddhānussati paṭiloma
. . . kāya-sukha citta-sukha upacāra-samādhi anuloma . . .
. . . Buddhānussati anuloma
. . . Buddhānussati paṭiloma
. . . upacāra samādhi cittasukha kāyasukha paṭiloma . . .

Vidatthiṃ niṭṭhitaṃ.

Pūrwwa . . . pudā: — Okāsa . . . patikaromi, kī tænaṭa, — Okāsa, okāsa. Ahaṃ dhātu-samūhaṃ samādayitvā antogabbha kāyasukha cittasukha Buddhānussati upacāra samādhi anuloma . . pe . . pātura hotu.
Nisīdati . . pe . . arahaṃ.
. . . upacāra-samādhi Buddhānussati cittasukha kāyasukha paṭiloma . . .

Dhātu-samūhaṃ niṭṭhitaṃ.

Pūrwwa . . . . . kī tænaṭa, Okāsa, okāsa. Ahaṃ catu-nayaṃ samādayitvā antogabbha kāyasukha cittasukha Buddhānussati anuloma . . .

Nisīdati . . pe . . araḥaṃ.

. . . [Ghā] Buddhānussati cittasukha kāyasukha paṭiloma . . .

. . . upacāra samādhi anuloma . . .

. . . upacāra samādhi paṭiloma . . . . . .

. . . kāyasukha cittasukha Buddhānussati anuloma . . .

. . . upacāra-samādhi anuloma . . .

. . . upacāra-samādhi paṭiloma . . .

. . . Buddhānussati citttasukha kāyasukha paṭiloma . . .

Catu-nayaṃ niṭṭhitaṃ.

Pūrwwa . . . kī tænaṭa: —

Okāsa. Ahaṃ pañca-nayaṃ samādayitvā antogabbha kāyasukha cittasukha anuloma . . . . . .

Nisīdati . . pe . . araḥaṃ.

. . . cittasukha kāyasukha paṭiloma . . . . . .

. . . Buddhānussati anuloma . . . . . .

. . . Buddhānussati paṭiloma . . . . . .

. . . upacāra-samādhi anuloma . . . . . .

. . . upacāra-samādhi paṭiloma . . . . . .

. . . kāyasukha cittasukha anuloma . . . . . .

. . . Buddhānussāti anuloma . . . . . .

. . . upacāra-samādhu anuloma . . . . . .

. . . upacāra-samādhi paṭiloma . . . . . .

. . . Buddhānussati paṭiloma . . . . . .

. . . cittasukha kāyasukha paṭiloma . . . . . .

Pañca-nayaṃ niṭṭhitaṃ.

Pūrwwa . . . kī tænaṭa: —

Okāsa, okāsa. Ahaṃ hadayaṃ samādayitvā antogabbha kāyasukha cittasukha anuloma . . .

Nisīdati . . araḥaṃ . .

. . . cittasukha kāyasukha paṭiloma . . . . . .

. . . Buddhānussati anuloma . . . . . .
. . . Buddhānussati paṭiloma . . . . . .
. . . upacāra samādhi anuloma . . . . . .
. . . upacāra samādhi paṭiloma . . . . . .
. . . k . . c . . sukha anuloma . . . . . .
. . . Buddhānussati anuloma . . . . . .
. . . upacāra samādhi anuloma . . . . . .
. . . upacāra samādhi paṭiloma . . . . . .
. . . Buddhānussati paṭiloma . . . . . .
. . . c . . k . . sukha paṭiloma . . . . . .

Hadayaṃ niṭṭhitaṃ.

Pūrwwa . . . kī tænaṭa: — Okāsa, okāsa. Ahaṃ samādhiṃ samādayitvā antogabbha k . . c . . anuloma.
Nisīdati . . . pe . . . arahaṃ.
[All as in last section].

[Ghī] Samādhiṃ niṭṭhitaṃ.

Pūrwwa . . . kī tænaṭa: —
Okāsa, okāsa. Ahaṃ dhammatiraṭṭhitikaṁ samādayitvā antogabbha kāyasukha cittasukha anuloma . . . . . .
[All as in last section].

[Ghu] Dhammatiraṭṭhitikaṃ niṭṭhitaṃ.

Pūrwwa . . . pudā:
kāya sukha citta sukhaye pratipatti pūjāwaṭa ārādhanā karaṇu: —
Okāsa. Ahaṃ . . patikaromi.
Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha kāyasukha citta-sukha.
Nava lokuttara dhamma . . pe . . nibbāna paccayo hotu.
Nisīdati . . pe . . arahaṃ.
Mese bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya peneyi. E uggaha nimit palāgana nikmunak hu men āpo

dhātuwa peneyi. E dhātuwe upacāra parikarmma manā koṭa balā nāsāgrayen ganimin nābhiyaṭa matte angala pramāṇe tabā sitthaka dīpaye dǣngala pramāne dana turu bhāwanā kaḷa kalhi salākaya gilihi wæṭana bawa dæna ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samādayitvā antogabbha kāya-sukha citta-sukha anuloma . . . . . .

Mese ārādhanā kara ema āpo dhatuwe appanā parikarmma upacāra manā koṭa bala balā nāsāgrayen ganimin ema dhātuwe upacāra parikarmma tæbu tænhi anuloma koṭa tabā sitthaka dīpaye angala pramāṇe dā salākaya wæṭena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ . . pe . . antogabbha Buddhānussati anuloma . . pe . .

Mese ārādhanā kalhi tejo dhātuwe appanā p. u. manā koṭa balā kāya sukhayaṭa matte angala pramāṇe anuloma koṭa tabā sitthaka dīpaye angala pramāṇe dana turu bhawanā kala kalhi salākaya gilihī wæṭeyi. E bawa dæna ukkuṭikayen inda: —

Okāsa . . pe . . antogabbha upacāra samādhi anuloma . . pe . .

Mese . . . paṭhawī dhātuwe . . . balā Buddhānussatiyaṭa da hradayaṭa da me deyature angala p. a. k. t. s. d. a. pramāṇe dā salākaya gilihena turu bh. k. kalhi esema inda hadayamaṭa yaṭa kiyana lada kāya sukhayaṭa pahala wū āpo dhātuwe a. p. u. manā koṭa balā anulomayaṭa bælu kramayen tabā sitthaka d. a. p. dā salākaya gilihena turu bh. k. k. samādhiyaṭat mema dhātuwe a. p. u. m. b. kāya sukhayaṭa bælu kramayen tabā sitthaka dīpaye angala pramāṇe dā salākaya g. t. bh. k. k. anulomayaṭa balana krama data yutu.

Paṭilomayaṭa balana krama nam kāya sukhayaṭa balana lada āpo dhātuwe upacāra parikarmma balā anulomayaṭa bælu tænhi paṭilomayen tabā sitthaka dīpaye dǣngala pramāṇe dā s. g. t. bh. k. k. ukkuṭikayen inda: —

Okāsa . . . antogabbha cittasukha kāyasukha paṭiloma[1] . . . . . .

[1] *MS.* kāyasukha cittasukha paṭiloma.

Mehi a. p. u. anulomayaṭa bælu tænhi paṭilomayen udu tabā sitthaka dīpaye angala pramāne dā salākaya gilihena turu bh. k. k. ukk. inda: —

Okāsa . . . . . antogabbha Buddhānussati paṭiloma . . . . . .

Mehi a. p. u. . . tænhi paṭilomayaṭa tabā . . pe . . inda: —

Okāsa . . . antogabbha upacāra samādhi paṭiloma . . .

Mehi . . [*as the last*] bh. k. k. esema inda hadayamaṭa anulomayaṭa tabana lada āpo dhātuwe a. p. u. m. b. anulomaye kramayen tabā s. d. a. p. dā s. g. t. bh. k. k. samādhiyaṭat mema dhātuwe a. p. u. m. anulomaya kramayen tabā s. d. a. p. dā s. g. t. bh. k. k. paṭilomaye krama nimawunu bawa data yutu.

Kāyasukha cittasukhayehi sitthaka dīpa pratipatti pūjā vidhim niṭṭhitaṃ.

Pūrwwa . . . . kī tænaṭa: —

Okāsa, okāsa. Ahaṃ kāyavasīvattaṃ samādayitvā antogabbha [Ghṛ] kāyasukha cittasukha anuloma (7) . . . hotu.

Nisīdati . . pe . . araham.

Mese nirwāṇa śapaya aramuṇu koṭa bh. k. k. āpo dhātuwa pahala we. Ehi a. p. u. m. b. balā nāsāgrayen ganimin dakuṇu tana puṭe hasse anuloma koṭa tabanu: —

Okāsa . . . . . cittasukha kāyasukha paṭiloma . . .

Mehi a. p. u. anulomayaṭa tæbu tænhi paṭiloma koṭa tabanu: —

Okāsa . . . . . antogabbha Buddhānussati anuloma . . .

Mese ārādhanā kalhi tejo dhātuwe a. p. u. m. b. balā nāsikāgrayen ganimin wan tana puṭe hasse anuloma koṭa tabanu. —

Okāṣa . . . antogabbha Buddhānussati paṭiloma . . . . . .

Mehi ema a. p. u. anulomayaṭa tæbu tænhi paṭiloma koṭa tabanu: —

Okāsa . . . antogabbha upacāra samādhi anuloma . . . . . .

Mese ārādhanā koṭa paṭhawī dhātuwe a. p. u. m. b. b. nāsāgrayen ganimin dakuṇu tana puṭe hasse anuloma koṭa tabanu: —

Okāsa . . . antogabbha upacāra samādhi paṭiloma . . .

Mehi ema dhātuwe a. p. u. m. b. b. anulomayaṭa bælu tænhi paṭiloma koṭa tabanu. — Meyin mattehi de tana puṭe tabana lada karmmasthānawalaṭa ārādhanā karaṇa widhi balā anuloma paṭiloma kaṭa yutu.

. . . antogabbha kāyasukha cittasukha anuloma . . .
. . . Buddhānussati anuloma . . . . . .
. . . upacāra samādhi anuloma . . . . . .
. . . upacāra samādhi paṭiloma . . .
. . . Buddhānussati paṭiloma . . .
. . . [Ghṛ] cittasukha kāyasukha paṭiloma . . .

Prasāda waha wū ratnākara yakahaṭa gat mutu ruwan bandawū kāyasukha cittasukha Buddhānussati upacāra samādhi yana karmmasthānawala haṭa gat śama a. p. u. namæti mutu ruwan bala balā de tana maṇḍale tabana widhi kriyā data yutu.

Kāyavasīvattaṃ niṭṭhitaṃ.

Kāyasukha cittasukhayaṭa anaturu koṭa pūrwwa kratyaya no w. w. p. Sugata Tathāgata wara dharmma cakra æti trai lokādhipati asaraṇasaraṇa saraṇāgata wajra pañjara karuṇā nidhāna lokaswāmiwū Bhagawat arhat apa sammāsambudu rajānan wahanse ādikoṭa æti anantāparyanta Bhagawatunṭa sarwañatā ñāṇa næmati guṇa ruwan sādā ganṭa mūla kāraṇawa pratyakṣa koṭa duṭu heyin pūrwwa bhāgayehi mē ānāpāna samādhi pratyakṣa koṭa duṭi heyin me samādhiya śāntādi śāntaguṇa elawanneyayi kiyā Bhagavat hu wisin anek' ākārayen warṇṇā koṭa mūla karmmasthānayayi kiyā garu tænhi tabā wadāla heyin sasara bhaya lesin dat yogāvacarayan wisin sneha æti wa bhāwitā koṭa wisesādhigamayaṭa utsāha kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittañ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha ānāpāna sati. Nava-lokuttara-dhamma . . pe (4, 5) . . nibbānapaccayo hotu.

Nisīdati . . pe (5) . . parikarmmam paṭhamaṃ dutiyaṃ tatiyaṃ catutthaṃ pañcamaṃ.

Mese tikṣana ñāṇayen manaskāraya āswāsa prāswāsaya hā samaṇga menehi karannāhaṭa uggaha pratibhāga nimitta dwaya upadī, Ehi lakṣaṇa ke-bandu dayat uggaha nimitte kisunu dos ræla nægi nægī pena bubulu musu diyek wī nam e banduwa ma wæṭahe pena pahara ādi kisunu dos peneyi nohot salā wæṭup demin æmbara min sæla min nægena dum salāwak men da ahas-hi sudu walākulak men da uggaha nimit peneyi. Pratibhāga nimittaya ahas tubu mini tal wæṭak men da, minimaya kæṭapatak men da, walāturen nikmunu sanda maṇḍalak men da, megha mukhayehi balā kā waku men da uggaha nimit palāgana nikmunak hu men uggaha nimittaṭa waḍā kisunū dos nætiwa siyak guṇa dahasak guṇayen pirisuduwa bhawāngaya sindagana mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi appanāwa naṃ suwapahas æti himbul pulun kappāsika pulun men idda mal dæsaman mal sudu nelun mal me ādi subra[1] warṇṇa ho peneyi, parikarmmaya māyūra piñjayakaṭa bandu monara pil ræsak se peneyi, ṷpacāraya andun wan pælæ bandu kaḷu kuruweniyāge warṇṇayaṭa bandu kāḷa warṇṇa ho peneyi. Me appanā parikarmma upacāra manā koṭa bala balā nāsikāgrayen ganimin hradaye tabā næwata nābhiye tabanu. Īṭa ikbiti wa nāsā puṭe tæbiya yutu. Meyin mattehi pūrwwa kratyaya n. w. w. p.: —

Okāsa. Ahaṃ . . . patikaromi.

Ahaṃ yācāmi . . . antogabbha ānāpānasati. Nava lokuttara dhamma . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . pe . . parikammaṃ paṭhamaṃ dutiyaṃ tatiyaṃ catutthaṃ pañcamaṃ.

Mese bhāwanāwehī yedena yogāvacara bhikṣun wisin prajñā næmati sūryya ræsmiyen kāmacchandādi moha næmati ghanāndhakāraya widwaṃsanaya kerimin āswāsa prāswāsa hā samaga menehi kara kara bhāwanā kaḷa kalhi mano dwāraya āwarjjanā koṭa ākāśa dhātuwa pahala

[1] *So MS.*

we. Ehi appanā p. u. m. k. b. b. dasa digaṭa balana widhi aturen citta viññāṇayen pædum digaṭa balana krama nam nāsikāgraya paṭan mema a. p. u. krama kramayen angul gaṇanin bala balā dwādasa angulak æta bælu[1] kalhi wiyatek we. E kalhi huyaka amunana lada nānā warṇṇayen yuktawū mutu wælak se da mal damak men da wæṭahē. Næwata wiyatin de wiyatak æta bælu kalhi riyanek we. Riyanin dekak æta bælu kalhi waḍu riyanak we. Waḍu riyanin sat riyanak æta bælu kalhi yaṭek we. Yaṭayen wissak æta bælu kalhi isbek we. Isben asuwak æta bælu kalhi gawuwek we. Gawuwen satara gawuwak æta bælu kalhi yodunek we. Yodunen siyak yodunak ho dahasak yodunak ho æta bælu kalhi sāgaraya wæni saṭahan weyi. Eyin æta bælu kalhi Aswakarṇṇādi sapta kūṭa parwatayan da, eyin æta bælu kalhi Meru mastakaya yana saññiññā[2] gena ehi mema a. p. u. anulomayen tabanu.

Næwata paṭilomayaṭa Meru mastakayehi tabana lada a. p. u. cittawiññāṇayen geṇa Yugandhara, [Gḷ] Īśadhara, Karawīka, Sudassana, Nemindhara, Winataka, Aswakarṇṇādi sat kula paw da satta sāgaraya da pasu koṭa balā, dahasak yodun āsanna wū kalhi siya gaṇanin pasu koṭa balā, siyak yodun āsanna wū kalhi yodun gaṇanin pasu koṭa balā, yodunak pamaṇa āsanna wū kalhi gawu gaṇanin pasu koṭa balā, gawuwak pamaṇa āsanna wū kalhi isbu gaṇanin pasu koṭa balā, isbak pamaṇa āsanna wū kalhi yaṭa gaṇanin pasu koṭa balā, yaṭak pamaṇa āsanna wū kalhi waḍu riyanin pasu koṭa balā, waḍu riyanak pamaṇa āsanna wū kalhi tani riyanak pasu koṭa balā, riyanak pamaṇa āsanna wū kalhi wiyatin pasu koṭa balā, wiyatak pamaṇa āsanna wū kalhi angul gaṇanin pasu koṭa balā, angulak pamaṇa āsanna wū kalhi balana lada ākāsa dhātuwe a. p. u. wisesayen pahala kara balā manā koṭa nāsā puṭe paṭilomayaṭa tæbiya yutu.

Mema kramayen paścima digaṭa ho dakuṇu digaṭa ho, uturu digaṭa ho, anudik aturen gini kona ho naitṛyāwa ho wayamba ho isānaya ho mehi kiyana lada aṭa diga ma

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[1] *MS.* bæḷu. [2] *So MS.*

pūrwwa digaṭa kiyana lada widhi kriyāyen anuloma paṭiloma koṭa næwata mattehi Meru Mandārādi parwatayan no balana heyin cātur mahārājikādi sa-diwya-lokaya da soḷos bamba talaya da balā ajaṭākāśayaṭa bæliya yukteya, heṭṭhā bhāgayen de lakṣa satalis ḍahasak ghaṇaya æti pas paḷowaya sāra lakṣa asu dahasak ghaṇaya æti jala poḷowaya nawa lakṣa śaṭa dahasak ghaṇaya æti wā poḷowa dakwā bæliya yukteya. Mehi kiyana lada dasa disāwa ma yogāvacarayan wisin citta viññāṇayen anuloma paṭilomayen balā nāsā puṭaye tæbiya yutu.

Paṭhavī anto āpo uddhaṃ[1] tejo heṭṭhā vāyo bahī ākāsa majjhe

yanādi kramayen dhyāna pahe appanā parikarmma keseda? Paṭhamajjhāne appanāwa khajjopama ākāraya, parikarmma upacāra pañca pītiye ākāraya[2]. Dutiyajjhāne appanāwa candra maṇḍala ākāraya, parikarmma upacāra pañca pītiye ākāraya. Tatiyajjhāne appanāwa Osadhi[3] tārakāwakaṭa bandu warṇṇaya, parikarmma upacāra pañca pītiye ākāraya. Catutthajjhāne appanāwa sūryya maṇḍala ākāraya, parikarmma upacāra pañca pītiye ākāraya. Pañcamajjhāne appanāwa idda mal ādi subra warṇṇa, parikarmma upacāra pañca pītiye ākāraya.

Me dhyāna paha ānāpāna sati næmati situmini ruwana prawesan karaṇa yogīhu wisin nāsāpuṭe tabā anuloma paṭilomaṭa palamu koṭa ma pūrwwa kratyaya n. w. w. p. —

Okāsa. Ahaṃ [ghe] . . . pe (4) . . . patikaromi; kī tænaṭa,

Okāsa, (*ter*). Ahaṃ paṭhamajjhanaṃ samādayitvā antogabbha ānāpānasati anuloma-vasena rakkhissāmi. Aciren' eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā uṭṭhitassa me dhamma saññā pātura hotu.

Nisīdati . . pe (7) . . parikammaṃ paṭhamam dutiyaṃ tatiyaṃ catutthaṃ pañcamaṃ chaṭṭhamaṃ sattamaṃ navamaṃ dasamaṃ[4].

Me gananāwen pahen yaṭat dasayen mattehit no gæna āswāsa prāswāsa hā samaga gananuwa haṭa mano dwāraya

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[1] *MS.* āpodan. [2] *See above* p. 5. [3] *MS.* Osadi.
[4] *Scil.* disaṃ.

āwarjjanā koṭa dhamma saññā pahala we, manā koṭa nīla pandaṃ lakṣana dhammą saññā balā, yaṭa kiyana lada 'paṭhawī anto' yanādi kramayen anuloma paṭiloma karanu.

Okāsa. Ahaṃ paṭhamajjhānaṃ . . pe . . sati paṭiloma pe . . pātura hotu.

. . . dutiyajjhānaṃ . . . anuloma . . .
. . . dutiyajjhānaṃ . . . paṭiloma . . .
. . . tatiyajjhānaṃ . . . anuloma . . .
. . . tatiyajjhānaṃ . . . paṭiloma . . .
. . . catutthajjhānaṃ . . . anuloma . . .
. . . catutthajjhānaṃ . . . paṭiloma . . .
. . . pañcamajjhānaṃ . . . anuloma . . .
. . . pañcamajjhānaṃ . . . paṭiloma . . .
. . . paṭhamajjhānaṃ . . . anuloma . . .
. . . dutiyajjhānaṃ . . . anuloma . . .
. . . tatiyajjhānaṃ . . . anuloma . . .
. . . catutthajjhānaṃ [ghai] . . . anuloma . . .
. . . pañcamajjhānaṃ . . . anuloma . . .
. . . pañcamajjhānaṃ . . . paṭiloma . . .
[*and so on, reverse order*] to
. . . paṭhamajjhānaṃ . . . anuloma . . .

Sasara bhaya lesin duṭu nuwanæṭṭan wisin me ānāpāna sati næmati dkarmmākārayehi kimi da appanā parikarmma upacāra næmati guṇa ruwan læba śāntātiśānta wisesaya pinisa no pamāwa utsāha karanneyi.

Ānāpāna sati.

Ānāpāna satiyaṭa anaturu koṭa dasa kasinayehi[1] yedenu kæmatiyawun wisin pūrwwa kratyaya no waradawā wænda pudā dasa kasinaya keren paṭhawī kasineṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi . . pe (4) . . antogabbha-dasa-kasiṇesu paṭhawī-kàsiṇaṃ.[1] Nava lokuttara-dhammā . . pe (4) . . nibbāna paccayo hotu.

[1] *So MS.*

Nisīdati . . pe (5) . . parikammaṃ paṭhavī-kasiṇaṃ, paṭhavī kasinaṃ.

Mese bhāwanā karaṇa yogi janayā wisin wissak pamaṇa paṭhawī dhātuwe kuṇapa koṭṭhāsayan da dwādasayak pamaṇa āpo dhātuwe kuṇapa koṭṭhāsayan da me dwattiṃsākāra kuṇapa śarīraya maranin wisirena bawa da asāra astira[1] pilikul bawa salakā bhāwanā kaḷa kalhi yaṭa kiyana lada uggaha paṭibhāga nimit dwaya pahala we. Uggaha nimit palāgana nikmunak hu men e uggaha nimittaṭa waḍā siyak dahasak guṇayen pirisuduwa bhawāngaya sindagana mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa hradaye tabā næwata nābhiye tabanu.

Meyin matuyehi pūrwwá ǰkr. n. w. w. p. dhamma saññā balā anuloma paṭiloma [Gho] kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi; kī tænaṭa,

Okāsa (*ter*). Ahaṃ paṭhamajjhānaṃ samādayitvā antogabbha paṭhawī-kasiṇaṃ anuloma . . pe (7) . . dhammasaññā pātura hotu.

Nisīdati . . pe (5) . . parikammaṃ paṭhavī-kasiṇaṃ paṭhavī-kasiṇaṃ.

Mese bhāwanā koṭa dhamma saññā balā manā koṭa paṭhawī dhātuwe a. p. u. bala balā nāsikāgrayen ganimin angalakin mattehi appanā parikarma upacāra anulomayen tabanu.

Okāsa . . . paṭhavī-kasiṇaṃ paṭiloma . . . . . .

Mehi ema a. p. u. m. k. anulometa tæbū tænhi paṭiloma koṭa tabanu.

Okāsa. Ahaṃ dutiyajjhānaṃ samādayitvā antogabbha paṭhavī-kasiṇaṃ anuloma . . . . . .

Mese ārādhanā kalhi tejo dhātuwa upadawā paṭhamajjhānayaṭa angalakin mattehi anuloma koṭa tabanu.

Okāsa . . . paṭhavī-kasiṇaṃ paṭiloma . . .

[Gho] Mehi ema tejo dhātuwa anulomayaṭa bælu tænhi paṭiloma koṭa tabanu.

Okāsa . . . tatiyajjhānaṃ samādayitvā antogabbha paṭhavī-kasiṇaṃ anuloma . . . pe . . . pātura hotu.

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[1] *So MS.*

Mese ārādhanā koṭa bhāwanā kaḷa kalhi āpo dhātuwa balā manā koṭa dutiyajjhānayaṭa angalakin mattehi anuloma koṭa tabanu.

Okāsa . . pe . . paṭiloma . . pe . .

Mehi ema āpo dhātuwa anulomayaṭa[1] bælu tænhi paṭiloma koṭa tabanu.

Okāsa. Ahaṃ catutthajjhānaṃ samādayitvā antogabbha paṭhavī-kasiṇaṃ anuloma . . . pe . . .

Mese ārādhanā kalhi wāyo dhātuwa m. k. balā tatiyajjhānayaṭa angalakin matte anuloma koṭa tabanu.

Okāsa . . . paṭhavī-kasiṇaṃ paṭiloma . . .

Mehi ema wāyo dhātuwa manā koṭa anulomayaṭa bælu . . pe . . tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ . . . paṭhavī-kasiṇaṃ . . .

Mese ārādhanā kara ākāsa [Ghan] dhātuwe a. p. m. k. b. catutthajjhānayaṭa da hradayaṭa atare angala pramāṇe anuloma koṭa tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ samādayitvā antogabbha paṭhavī-kasiṇaṃ paṭiloma . . .

Mehi ema ākāsa dhātuwa manā k. b. anulomayaṭa bælu tænhi . . . . . tabanu.

Meyin mattehi ārādhanā karaṇa widhi kriyā balā tabana lada sthānawala anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ paṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.

. . . paṭhawī dhātuwa[2] . . . . . .

Okāsa. Ahaṃ dutiyajjhānaṃ anuloma . . .

. . . tejo dhātuwa . . . . . .

Okāsa. Ahaṃ tatiyajjhānaṃ anuloma . . .

. . . āpo dhātuwa . . . . . .

Okāsa. Ahaṃ catutthajjhānaṃ anuloma . . .

. . . wāyo dhātuwa . . . . . .

Okāsa. Ahaṃ pañcamajjhānaṃ anuloma . . .

. . . ākāsa dhātuwa . . . . . .

Okāsa. Ahaṃ pañcamajjhānaṃ . . . paṭiloma . . .

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[1] *MS.* anukoṭa *corrected to* anuloma koṭa.

[2] *So MS. No doubt we have to supply as on* pp. 46, 47.

. . . ākāsa dhātuwa . . . . . .
[*and so on in reverse order down to* . . .
. . . paṭhavī dhātuwa].

Me paṭhamajjhānaya ādi koṭa dhyāna paha nābhiya matte ho nohot waṭa ho me de ākārayen bhāwanāwē yedena yogāwacarahuge kæmati lesakaṭa tabā paṭhawī kasinaya catu wāre anuloma paṭiloma widhi kiyana ladæyi data yutu.

Paṭhawī kasiṇaṃ.

Paṭhawī kasineṭa anaturu koṭa pūrwwa k. n. w. w. p. āpo kasineṭa ārādhanā kaṭa yutu.

Okāsa . . . pe (46) . . . [ghām] antogabbha āpo-kasinaṃ . . parikammaṃ āpo-kasiṇaṃ (*bis*).

Mese bhāwanā kaḷa kalhi yaṭa kiyana lada u. p. n. dwaya upadi uggaha nimit . . . pe (46) . . . uggaha paṭibhaga nimittaṭa waḍā kisunu dos nætiwa siyak . . . koṭa āpo dhātuwa pahala we. Ehi a. p. u. m. koṭa bala balā nāsikāgrayen ganimin hradaye taḅā næwata nābhiye tabanu.

Īṭa ikbitiwa paṭhawī kasineṭa kiyana lada widhiyen anuloma paṭiloma karanu.

Āpo-kasiṇaṃ.

Āpo kasinayaṭa anaturu koṭa pūrwwa k. n. w. w. p. tejo kasinayaṭa ārādhanā karanu.

Okāsa . . . . . tejo-kasiṇaṃ . . .

Mese bhāwanā . . . . . lada kramayen uggaha paṭibhāga . . . tejo dhātuwa pahala we. Ehi . . . tabanu.

Īṭa ikbitiwa . . . lada kramayen anuloma paṭiloma koṭa nimawā: —

Tejo-kasiṇaṃ.

Tejo . . . . . wāyo kasinayata . . .
Okāsa . . . . . wāyo-kasinaṃ [*as for the last*] [ghaḷ].

Wāyo-kasiṇaṃ.

Pūrwwa k. n. w. w. p. catur widha bhūta kasinawalaṭa ekawaṭa ārādhanā karanu.

Okāsa. Ahaṁ . . pe . . patikaromi; kī tænaṭa; —

Okāsa [*ter*]. Ahaṃ pathamajjhānaṃ dutiyajjhānaṃ tatiyajjhānaṃ catutthajjhānaṃ pañcamajjhānaṃ samādayitvā antogabbha paṭhavī-kasiṇaṃ āpo-kasiṇaṃ tejo-kasiṇam vāyo-kasiṇaṃ anuloma . . . . . patura hotu.

Nisīdati . . . pe . . . paṭhavī-kasiṇaṃ [*bis*].

Mese bhāwanā koṭa catubbidha bhūta kasinawala sæma a. p. u. wiśeṣayen pahala kara bala balā nāsikāgrayen ganimin nābhiya mæda anuloma koṭa tabā næwata pañcamajjhānaye app: p. u. m. k. b. b. anuloma paṭilomayaṭa kiyana lada tænhi anuloma koṭa tæbiya yutu.

Bhūta-kasiṇaṃ niṭṭhitaṃ.

Caturwwidha bhūta kasinawalaṭa anaturu koṭa chabbidha wū waṇṇa kasiṇa aturen pūrwwa kr. n. w. w. p. nīla kasinayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . pe . . antogabbha dasa kasiṇakamaṭahanesu[1] nīlā-kasinam.

Nava lokuttara dhamma . . pe . . paccayo hotu.

Nisīdati . . pe . . nīlā-kasiṇaṃ [*bis*].

Mese bhāwanā kaḷa kalhi uggaha paṭibhāga nimitta dvaya peneyi. E uggaha nimit palāgeṇa nikmuṇak hu seyin siyak dahasak guṇayen pirisuduwa bhawāngaya sindagena mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa upadī; ehi a. p. u. m. k. b. b. hradaye tabā næwata nā-

[1] *This Sinhalese form is used so regularly in the Ms. that it has not been corrected into the Pali form.*

bhiye tabanu. Iṭa ikbitiwa[1] yaṭa kiyana lada paṭhawī kasine widhi kriyāyen anuloma paṭiloma koṭa nimawā: —

Nīla kasiṇaṃ.

Nīla kasinayaṭa anaturu kota p. k. n. w. w. p. pīta kasinayaṭa ār. karanu.

Okāsa . . . . . °kanesu pīta-kasinam. Nava . . . pe . . . Nisīdati . : . pe . . . . . pīta-kasinaṃ [*bis*].

Mese . . . dwayaṭa wadā bhawāngaya . . . [Nga] āpo dhātuwa pahala we. E. a. p. . . . pe . . . tabanu. Īṭa . . . nimawā: —

Pīta kasiṇaṃ.

Pīta kasinayaṭa . . . lohita kasiṇayaṭa. Okāsa . . . lohita-kasiṇaṃ. Nava . . . pe . . . . . lohita-kasiṇaṃ [*bis*].

Mese . . . dwaya upadī, e uggaha nimittaṭa waḍā siyak guṇa dahasak guṇayen pirisuduwa . . . . . koṭa tejo dhātuwa pahala we. Ehi . . . tabanu. Īṭa . . . paṭhawī kasinehi kiyana lada kramayen anuloma paṭiloma karanu.

Lohita-kasiṇaṃ.

Lohita kasinayaṭa . . . . . .

. . . °hanesu odāta-kasinaṃ . . . . . &c . .

Mese manas kāraya pawatwā bælu kalhi yaṭa kiyana lada kramayen uggaha paṭibhāga nimit dwaya penī ākāsa dhāṭuwa pahala we. Ehi . . . pe . . . tabanu. Īṭa . . . paṭhawī kasine kramayen odāta kasinaya anuloma paṭiloma kota nimawa: —

Odāta-kasiṇaṃ.

Odāta kasinayaṭa . . . pe . . . ākāsa kasinam [*bis*].

Mese mehi kara bælu kalhi yaṭa kiyana lada kramayen uggaha paṭibhaga nimit [Ngā] dwaya ipada mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi . . . . . tabanu. Iṭa ikbitiwa yaṭa kiyana lada paṭhawī kasi-

[1] *MS.* ikbiti koṭa.

nehi kiyana lada kramayen ākāsa kasinayaṭa anuloma paṭiloma koṭa nimawā: —

Ākāsa kasinaṃ.

Ākāsa kasinayaṭa . . . . . āloka-kasinaṃ [*bis*].

Mese bhāwanā kaḷa kalhi palamu kiyana lada kramayen uggaha patibhāga nimit dwaya hā samaga mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi . . . tabanu. Īṭa ikbitiwa paṭhawi kasinehi kiyana lada kramayen me āloka kasinaya anuloma paṭiloma koṭa nimawā: —

Āloka-kasiṇaṃ.

Mehi dakwana lada dasa kasinaya keren paṭhawī kasina ādi koṭa catur widha bhūta kasinawala widhi kriyā nimi heyin chabbidha[1] wū waṇṇa kasinawalaṭa p. kr. n. w. w. p. ekawaṭa ārādhanā karanu.

Okāsa . . . . . patikaromi;

kī tænaṭa,

Okāsa [*ter*]. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha dasa-kasiṇa-kamaṭahanesu nīla-kasiṇam pīta-kasiṇaṃ lohita-kasiṇaṃ odāta-kasiṇaṃ ākāsa-kasiṇaṃ aloka-kasiṇaṃ anuloma vasena rakkhissāmi. Aciren' eva kāḷena bhesajjaṃ bhuñjitvā niṭṭhitè tasmā uṭṭhitassa me dhammasaññā pātura hotu. Nisīdaṭi . . . . . nīla-kasinaṃ [*bis*].

Mese bhāwanā koṭa chabbidha[1] wū waṇṇa kasinawala śama a. p. u. m. k. b. b. nābhiye mæda anuloma koṭa tabā næwata pañca dhyānawala dhātu anuloma paṭilomayaṭa kiyana lada tænhi manākoṭa baḷā tabanu. Dipukārawū[2] daṣa kasine widhi kriyā lesa mātrayak kiyā nimawana ladæyi data yutu.

Kasiṇa-kammaṭṭhānaṃ.

[1] *MS.* chabbhidha. [2] *So MS.* (*read* wiprakārawu).

Dasa kasinayaṭa anaturu koṭa dasa widha wū awiññāṇaka asubhayan kerehi wātayen piruṇu kamburu samak men maraṇin matuyehi [Ngi] kramak kramayen nængi nængī indamunu bæwin uddhumātaka nam me asubhaya bhāwanāwe yedena wun wisin tamange ho anunge ho pañca skandha dharmayaṭa me bandu ādīnava anarttha wanneyayi sitā pūrwwa kr. n. w. w. p. e uddhumātaka asubhayaṭa ārādhanā karanu.

Okāsa. Aham . . pe . . patikaromi.

Aham yācāmi . . . antogabbha dasa-asubha-kamaṭahanesu[1] uddhumātakaṃ.

Nava lokuttara-dhammaṃ . . . pe . . . nibbāna paccayo hotu.

Nisīdati . . . pe . . . uddhumātakaṃ [*bis*].

Mese tīkṣana prajnāwen yedī bhāwanā kaḷa kalhi yaṭa kiyana lada kramayen uggaha paṭibhāga nimit dwaya peneyi. E uggaha nimit palāgana nikmunak hu men mano dwāraya āwarjjanā koṭa tejo dhātuwa pahala we. Ehi a. p. u. mk. b. b. hradaye tabā næwata nābhiye tabanu. Īṭa ikbitiwa paṭhawī kasine kiyanā lada kramayen me uddhumātaka asubhaya anuloma paṭiloma koṭa nimawā: —

Uddhumātakaṃ.

Uddhumātaka asubhayaṭa anaturu koṭa wiṇīlaṃ wiṇīlayayi sudu ran ādi wisin miśra warṇṇa ætte kiyanu læbe nohot pūrwwa warṇṇayen perali warṇṇa ætte kiyanu læbe. Māmsaya us tænhi ratta warṇṇa æti pūyā ræswa siṭi tænhi sweta warṇṇa æti we boho sema nīla warṇṇa æti nīla ṭhāne nil tænhi nil paṭak perawiyā wæni wū mala siru raṭa namekī. Atīta anāgata warttamāna kāla trayehi haṭa gannā pañca skandhayo me bandu vikārayaṭa pæmina næsenneyayi salakā kaḷa kirī eyin midena pinisa pūrwwa kr. n. w. w. p. wiṇīlaka asubhayata ārādhanā karanu.

[1] *So MS.*

Okāsa. Aham patikaromi . . . . . .

Aham yācāmi . . . antogabbha dasa asubha-kamaṭahanesu viṇīlakaṃ.

Nava lokuttara-dhamma . . . pe . . . paccayo hotu.

Nisīdati . . . . . [Ngī] viṇīlakaṃ [*bis*].

Mese tīkṣana ñāṇayen niwan aramuṇu koṭa bhāwanā kaḷa kalhi uggaha praṭibhāga nimit dwaya ipada mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahaḷawe. Ehi a. p. u. mk. b. b. . . . tabanu. Īṭa . . . . me wiṇīlaka . . . nimawā: —

Viṇīlakaṃ.

Vinīlaka asubhayaṭa anaturu koṭa śarīraya bun tænha wæhennāwū pīyā atte wipubbakaṃ wipubbakaṃ nam we. P. kr. n. w. w. p. wipubbaka asubhayaṭa ārādhanā karanu.

Okāsa. Aham . . pe . . patikaromi.

Aham yācāmi . . . kamaṭahanesu vipubbakaṃ. Nava . . . . . paccayo hotu. Nisīdati . . pe . . vipubbakaṃ [*bis*].

Mese tīkṣana ñāṇayen bhāwanā karannāhaṭa uggaha p. n. d. ipada āpo dhātuwa pahala we. Ehi a. p. u. mk. b. b. . . . tabanu. Īṭa ikbiṭiwa yaṭa kiyana lada paṭhawi kasine pæwati widhi kriyāyen me, wipubbaka asubhaya anuloma paṭiloma koṭa nimawā: —

Vipubbakaṃ.

Śariraya dekak koṭa kapīmen wīcchiddayayi kiyanu læbe. P. k. n. w. w. p. me wicchidda asubhayaṭa ārādhanā kaṭa yutu.

Okāsa. Aham . . . patikaromi . . .

Aham yācāmi . . . pe . . . kamaṭahanesu vicchiddakaṃ.

Nava . . . . . paccayo hotu.

Nisīdati . . . vicchiddakaṃ [*bis*].

Mese tīkṣana prajñāwen wisesādhigama pinisa bhāwanā kaḷa kalhi yaṭa kiyana lada kramayen uggaha p. n. d. i. m. d. ā. k. wāyo dhātuwa pahala we. Ehi . . . tabanu.

Īṭa ikbitiwa yaṭa kiyana lada paṭhawī kasine widhi kriyāyen wicchiddaka asubhaya anuloma paṭiloma koṭa nimawā: —

[Ngu] Vicchiddakaṃ.

Wicchiddaka asubhayaṭa anaturu koṭa mædiṅ dekak koṭa kæpu śarīraya soṇa sigālādīhi balu kænahil ādin wisin e tæna boho koṭa kana ladde wikkhāyikaṃ wikkhāyika nam we. Pañca skhandha dharmmayanṭa me bandu wināsa wanneyayi sitā kalakirī iskhandha dharmmayaṅgen midena pinisa p. kr. n. w. w. p. e wikkhāyika asubhayaṭa ārādhanā kara bhāwanā kaṭa yutu.

Okāsa. Ahaṃ . . . palikaromi . . .

Ahaṃ yācāmi . . . kamaṭahanesu vikkhāyikam.

Nava . . . hotu.

Nisīdati . . . pe . . . vikkhāyikaṃ [*bis*].

Mese tīkṣana prajñawen nirwāṇābhimukhawa ese bhāwanā karannāhaṭa yaṭa kiyana lada kramayen uggaha paṭibhāga nimit dwaya upadi. E uggaha nimit palāgana nikmunak hu men mano dwāraya āwarjjanā koṭa ākāsa dhātuwa pahala we. Ehi . . . . . tabanu. Īṭa . . . pe (55) . . . me wikkhāyika asubhaya . . . . . nimawā: —

Vikkhāyikaṃ.

Wikkhāyika asubhayaṭa anaturu koṭa aneka prakārayen balu kæṇahil ādīn wisin kæya siru ruwen wen wa e e tænha wisirena ladde wikkhittakaṃ wikkhittaka nam we. Pūrwwa kr. n. w. w. p. wikkhittaka asubhayaṭa ārādhanā karanu.

Okāso. Ahaṃ . . . patikaromi.

Aham yācāmi . . . kamaṭahanesu vikkhittakaṃ.

Nava . . . . . vikkhittakaṃ [*bis*].

Mese tīkṣana prajñāwen nirwāna rasayehi sita elaba[1] siṭuwā bhāwanā kaḷa kalhi mano dwāraya āwarjjanā koṭa

[1] *So MS.*

pathawī dhātuwa pahala we. Ehi a. . . . . tabanu. Īṭa ikbitiwa paṭhawī kasinehi kiyana lada kramayen wikkhittaka asubhaya anuloma paṭiloma koṭa nimawā.

Vikkhittakaṃ.

Wikkhittaka asubhayaṭa anaturu koṭa anga pungayam kapā wen karaṇa lada sirura hata wikkhittakaṃ hata wikkhittaka namæyi data yutu. Pūrwwa kr. n. ṿ. w. p. e hata wikkhittaka asubhayaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ [Ngū] . . . . . kamaṭahanesu hata-vikkhiṭṭakaṃ. Nava . . . . . hata-vikkhittakaṃ [*bis*].

Mese tīkṣana prajñāwen niwan aramuṇu koṭa bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya hā bhawāngaya sindagana mano dwāraya āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi a. p. u. mk. b. b. . . tabanu. Īṭa ikbihiva y. k. l. p. kasinehi k. l. kramayen anuloma p. k. nimawā.

Kata-vikkhittakaṃ.

Lohitaṃ e tæna kæpu siruren wægirenāwu le lohitaṃ lohitaka asubhayayi data yutu.

Pūrwwa kr. n. w. w. p. me lohitaka asubhayaṭa ārādhanā kaṭa yutu.

Okāsa. Ahaṃ . . . patikaromi. Ahaṃ . . . . . kamaṭahanesu lohitaṃ. Nava . . . . . lohitaṃ [*bis*].

Mese menehi kara bælu kalhi uggaha p. n. dw. peneyi. E uggaha minittaṭa waḍā mano dwāraya ā. k. tejo dhātuwa p. w. Ehi a. p. u. mk. b. b. nāsikāgrayen ganimin hr. t. næ. nābhiye tabanu. Īṭa ikbitiwa p. k. k. l. kr. lohitaka asubhaya a. p. k. nimawā

Lohitakaṃ.

Puḷawe panuwan nava dwārayen kā wægireṇa ladde pulawaka asubhayayi data yutu. Iskhandha dharmmayo me bandu ādīnawayaṭa pæmina wināsa wanneyayi kalakirī

eyin midena piṇisa p. kr. n. w. w. p. puḷawaka asubhayaṭa ārādhanā kaṭa yutu.

Okāsa . . . . . patikaromi. Ahaṃ . . . . . kamaṭahanesu puḷavakam[1]. Nava . . . . . puḷavakaṃ [*bis*].

Mese bhāwanā kaḷa kalhi uggaha pratibhāga n. dw. upadi uggaha nimit palāgana nikmunak men eyaṭa [Ngr.] waḍā mano dwāraya ā. k. āpo dhātuwa p. w. Ehi a. p. . . . . tabanu. Īṭa ikbitiwa yaṭa kiyana lada p. kasinehi k. l. da kramayen puḷawaka asubhaya a. p. k. nimawā

Puḷavakaṃ.

Puḷawaka asubhayaṭa anaturu koṭa aṭṭhikaṃ æṭa pilikul karaṇa heyin aṭṭhika asubhayayi data yutu.

P. kr. n. w. w. p. me aṭṭhika asubhayaṭa ārādhanā karaṇu.

Okāsa. Ahaṃ . . . . . kamaṭahanesu aṭṭhikaṃ. Nava . . . . . aṭṭhikaṃ [*bis*].

Mese pilikul wasayen bhāwanā kaḷa kalhi u. p. n. dw. upadī, e u. n. p. n. hu seyin uggaha nimittaṭa waḍāsiyak dahasak guṇayen pirisuduwa bhawāngaya sindagana m. dw. ā. k. ākāsa dhātuwa p. w. Ehi ap. . . . tabanu. Īṭa ik. y. k. l. p. k. k. l. kramayen me aṭṭhika asubhaya a. p. koṭa nimawā

Aṭṭhikaṃ.

Aṭṭhika asubhayaṭa anaturu koṭa p. kr. n. w. w. p. me dasa asubhayaṭa ekawaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . patikaromi,

kī tænata,

Okāsa. Ahaṃ pathamajjhānaṃ samāpajjitvā antogabbha kamaṭahanesu uddhumātakaṃ viṇīlakaṃ vipubbakaṃ vicchiddakaṃ vikhāyikaṃ[2] vikkhittakaṃ hata-vikkhittakaṃ lohitakaṃ puḷavakaṃ aṭṭhikaṃ anuloma vasena rakkhissāmi.

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[1] *MS.* pulakaṃ. [2] *So MS.*

Aciren' eva kālena bhesajjaṃ bhuñjitvā, niṭṭhite tasmā uṭṭhitassa me dhammasaññā pātura hotu. Nisīdati . . . pe . . . uddhumātakaṃ uddhumātakaṃ.

Mese tikṣaṇa prajñāwen nirwāṇābhimukha wa bhāwanā kaḷa kalhi uggaha paṭibhāga n. dw. upadī, uggaha nimittaya udun bahā tubu mātra kiri batā huṇu sum wæṭiyak bandu wa calawa wæṭahe, pratibhāga nimittaya e ākārayen sanhun we niscala we, yana meyin uggaha nimit patibhāga nimit-huge wenas nam niscala bawa hā pratibhāga nimit-hu dum wæṭi wana bawayayi kiyati. E uggaha nimit palāgana [Ngī] nikmunā men uggaha nimittaṭa waḍā siyak dahasak guṇayen pirisuduwa bhawāngaya sindagena m. dw. ā. k. dasa asubha karmma sthānawala dhātu pahala we. Ehi a. p. u. m. k. piliwelin b. b. nāsikagrayen ganimin nābhiya mæda anuloma koṭa tabanu. Pañca dhyānaye dhātu bala balā anuloma paṭiloma yaṭa kiyana lada tænhi manā koṭa tæbiya yutu. Dasa asubhayehi widhi kriyā saṃkṣepayakin kiyana ladæyi data yutu.

Asubha-kammaṭṭhānaṃ.

Dasa asubhayaṭa anaturu koṭa daham daknā Budu rajahu wisin kāya gatā satiyehi aneka nayin tri lakṣaṇaya prakāsa koṭa desana lada dwattiṃsākāra karmmasthāna keren pūrwwa kr. n. w. tri widha ratnaya wænda pudā kesā yana kamaṭahanaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . paṭikaromi. Ahaṃ yacāmi . . . (4) . . . antogabbha kāya gatānussati kesā.

Nava-lokuttara-dhamma . . . pe . . . nibbāna paccayo hotu.

Nisīdati . . pe . . parikammaṃ kesā kesā.

Mese tīkṣaṇa prajñāwen nirwāṇa rasayehi sita elba pihituwā ema niwan ma aramuṇu koṭa bhāwanā kaḷa kalhi uggaha patibhāga nimit dwaya upadī e uggaha nimit palāgana nikmunak hu men eyaṭa waḍā siyak dahasak guṇayen pirisuduwa bhawāngaya sindagana mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u.

mk. h. b. . . . tabanu. Īṭa . . . . . kramayen kesā yana kamaṭahana anuloma paṭiloma koṭa nimawā: —

Kesā.

Kesā yana kuṇapayaṭa anaturu koṭa p. kr. n. w. w. p. lomā yana kamaṭahanaṭa ārādhanā karanu.

Okāsa . . . patikaromi. Ahaṃ yācāmi . . . pe (4) . . . antogabbha kāyagatānussati lomā. Nava . . pe . . hotu. Nisīdati . . . pe (5) . . . parikammaṃ lomā lomā.

Mese nirwāṇābhimukhawa bhāwanā kaḷa kalhi uggaha patibhāga nimit dwaya ipada tejo dhātuwa pahala we. Ehi appanā parikarma upacāra manā koṭa bala balā nāsikāgrayen ganimin hradaye tabā næwata nābhiye tabanu. Īṭa ikbitiwa yaṭa prakāsa wū paṭhawī kasine widhi kriyāyen lomā yana kamaṭahana anuloma paṭiloma koṭa nimawā: —

Lomā.

Same (*with* āpo dhātuwa) *for section on*

Nakhā.

Same (*with* wāyo dhātuwa) *for section on*

Dantā.

Same (*with* ākāsa dhātuwa) *for section on*

Taco.

Same (*with* paṭhawī dhātuwa) *for section on*

Mamsaṃ.

Same (*with* tejo dhātuwa) *for section on*

Nahāru.

Same (*with* āpo dhātuwa) *for section on*

Aṭṭhi.

Same (*with* wāyo dhātuwa) [Nge] *for section on*

Aṭṭhimiñjā.

Same (*with* āpo dhātuwa) *for section on*

Vakkaṃ.

Same (*with* paṭhawī dhātuwa) *for section on*

Hadayaṃ.

Same (*with* tejo dhātuwa [Ngai] *for section on*

Yakanaṃ.

Same (*with* āpo dhātuwa) *for section on*

Kilomakaṃ.

Same (*with* wāyo dhātuwa) *for section on*

Pihakaṃ.

Same (*with* ākāsa dhātuwa) [Ngo] *for section on*

Papphāsaṃ.

Same (*with* paṭhawī dhātuwa) *for section on*

Antaṃ.

Same (*with* tejo dhātuwa) *for section on*

Antaguṇaṃ.

Same (*with* āpo dhātuwa) *for section on*

Udariyaṃ.

Same (*with* wāyo dhātuwa) *for section on*

Karīsaṃ.

Same (*with* ākāsa dhātuwa) *for section on*

Matthake[1].

Same (*with* ākāsa dhātuwa) [Ngām] *for section on*

Matthalungaṃ.

Kāya gatā satiyehi de wadēerun wū dhātu dwayen prakāsawū wissak pamaṇa paṭhawī dhātuwe kuṇapa koṭṭhāsayaṇṭa anaturu koṭa mattehi āpo dhātuwe dwādasayak pamaṇa prakāsa wannāwū kuṇapa koṭṭhāsayan kerehi pūrwwa kratyaya n. w. w. p. pittaṃ yana kamaṭāhanaṭa ārādhanā karana.

Okāsa. Ahaṃ paṭipatti pūjāya ovādaṃ sabbaññu Gotamassa patikaromi. Ahaṃ yācāmi . . . antogabbha kāyagatānussati pittaṃ. Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . pe . . . parikammaṃ pittaṃ pittaṃ.

Mese tīkṣana prajñāwen bhāwanā kaḷa kalhi uggaha paṭibhāga nimit dwaya hā bhawāngaya sindagana mano dvāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi . . . pe (49) . . . b. nāsikāgrayen ganimin . . . tabanu. Īṭa ikbitiwa paṭhawī kasinayehi kiyana lada prakārayen pittaṃ yana kamaṭahana anuloma paṭiloma koṭa nimawā

Pittaṃ.

[1] *So MS.*

Pittaṃ yana kuṇapayaṭa anaturu koṭa p. kr. n. w. w. p. semhaṃ yana kuṇapayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . pe . . patikaromi. Ahaṃ yācāmi . . pe . . parikammaṃ semhaṃ semhaṃ.

Mese tīkṣana prajñāwen menehi koṭa bhāwanā kaḷa kalhi . . . pe (6I) . . . wāyo dhātuwa pahala we. Ehi . . . . tabanu. Īṭa . . pe . . nimawā

Semhaṃ.

Semhaṃ yana . . . pe . . . pubbo yana . . . karanu.

Okāsa . . . pe . . . parikammaṃ pubbo pubbo.

Mese bhāwanā kaḷa kalhi . . . pe . . . koṭa āpo dhātuwa pahala we. Ehi . . . pe . . . tabaṇu. Īṭa . . . pe . . . nimawā

Pubbo.

Same (*with* tejo dhātuwa) *for section on*

Lohita.

Same (*with* wāyo dhātuwa) *for section on*

Sedo.

Same (*with* ākāsa dhātuwa) [ca] *for section on*

Medo.

Same (*with* paṭhawī dhātuwa) *for section on*

Assu.

Same (*with* wāyo dhātuwa) *for section on*

Vasā.

Same (*with* tejo dhātuwa) [cā] *for section on*

Khelo.

Same (*with* tejo dhātuwa) *for section on*

Singātikā.

Similar (*with* wāyo dhātuwa) *section for*

Lasikā.

Similar (*with* ākāsa dhātuwa) [Ci] *section for*

Muttaṃ.

Kāya gatā satiyehi dakwana lada[1] dwattiṃsākāra karmma sthānayaṇṭa p. k. n. w. w. p. ekawaṭa ārādhanā karanu.

Okāsa . . . pe . . . patikaromi; kī tænaṭa: —

Okāsa. Ahaṃ pathamajjhānaṃ samāpajjitvā antogabbha kāyagatānussati kesā lomā nakhā dantā taco mamsaṃ nahāru aṭṭhi aṭṭhimiñjā vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ mattake mattalungaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo singātikā lasikā muttaṃ anulomavasena rakkhissāmi. Aciren' eva kālena bhesajjaṃ bhunjitvā niṭṭhite tasmā uṭṭhitassa me dhammasaññā pātura hotu. Nisīdati . . pe (7) . . parikammaṃ kesā kesā.

Mese tīkṣana ñānayen parīkṣā kara bhāwanā koṭa dwattiṃsākāra karmma sthānawala piliwelin śama appanā parikarmma upacāra manā koṭa pahala kara bala balā nāsikāgrayen ganimin nābhiye anuloma koṭa tabā næwata dhyānawala dhātu manā koṭa bala balā tabanu. Me kāya gatā satiyehi dwattiṃsākāra karmma sthānayan no pamāwa nuwanættan wisin [cī] bhāwanā koṭa wisesādhigamaya pinisa hæma welehi ma ælī wāsaya karanneyi.

Kāya-gatā-sati.

Kāya-gatā-satiyaṭa anaturu koṭa dasa wædærum wū anussati kamaṭahanun kerehi Buddhānussati Budun aramuṇu koṭa upan anussati tomo Buddhānussati nam we.

[1] *The scribe has apparently corrected this into* satiye dakna da.

P. k. n. w. w. p. Buddhānussati kamaṭahanaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . pe (4) . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha Buddhānussatiṃ.

Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . . pe (5) . . . Parikammaṃ 'Buddhānussati' [*bis*].

Mese nawa arahad Budu guṇa aramuṇu koṭa bhāwanā kaḷa kalhi bhawāngaya sindagana mano dwāraya āwarjjanā kara paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. b. b. nāsikāgrayen ganimin hradaye tabā næwata nābhiye tabanu. Īṭa ikbitiwa paṭhawī kasinayehi kiyana lada prakārayen Buddhānussati kamaṭahana anuloma paṭiloma koṭa nimawā: —

Buddhānusmṛtiyehi yedī wasana ācāra kula putrayahaṭa hæma welehi ma Budu guṇayaṃ sit-hi wæṭena bæwin abhimukhayehi Budhum daknak-haṭa men hiri otap deka elamba siṭiyi. Eheyin me bhāwanāwen matuyehi pihiṭa koṭa satvayan pratiwedha no karanuye sugatiya ma samparāyana koṭa ætte we[1] sugati gāma we. Ese heyin nuwanættan wisin me Buddhānusmṛti bhāwanāwa waḍā no pamāwa wisesādhigamayaṭa utsāha karanneyi.

Buddhānussati.

Buddhānusmṛti kamaṭahanaṭa anaturu koṭa p. kr. n. w. w. p. Dhammānussati kamaṭahanaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . . . antogabbha Dhammānussati . . . . . parikammaṃ Dhammānussati [*bis*].

Mese tīkṣana ñānayen dharmānusmṛta bhāwanā kala . . . pe (64) . . . tejo dhātuwa pahala we. Ehi . . . pe (62) . . . nimawā: —

Dhammānussati.

[1] *So MS.*

Same (*with* āpo dhātuwa) . [cu] *for section on*

Sanghānussati.

Same (*with* wāyo dhātuwa) *for section on*

Sīlānussati.

Same (*with* ākāsa dhātuwa) *for section on*

Cāgānussati.

Same for section on

Upasamānussati.

[*Here read* . . .] 'parikammaṃ nirodho nirodho.
Mese tīkṣana prajñāwen nirwāṇa rasaya [Cū] aramuṇu koṭa . . &c . .; *also* . . 'paṭhawī dhātuwa'.

Same for section on

Devatānussati.

With . . . 'parikammaṃ saddā saddā'.
'Mese tīkṣana nuwanin salakā bhāwanā kaḷa kalhi' . . .; *also* . . 'tejo dhātuwa'.

Same for section on

Maraṇānussati.

With . . . 'parikammaṃ maraṃ maraṃ' (*sic*).
Mese tīkṣana nuwanin maraṇānusumṛti bhāwanā' &c . .; *also* 'āpo dhātuwa'.

Same for section on

Ekasaññānussati. [cṛ]

Reading . . 'parikammaṃ paṭikūlaṃ paṭikūlaṃ. Mese tīkṣana nuwanin āhāraya pilikulæyi salakā bhāwanā &c' . .; *also* 'wāyodhātuwa'.

Same for section on

Ekadhātuvaṭānussati[1].

Reading . . . 'parikammaṃ ekadhātu'. Mese bhāwanā kala kalhi . . . . ākāsa dhātuwa' . . .

Mehi kiyana lada dasānussatiyaṭa p. kr. n. w. w. p. ekawaṭa ārādhanu.

Okāsa . . . . . patikaromi,

kī tænaṭa: —

Okāsa, okāsa. Aḥaṃ paṭhamajjhānaṃ samāpajjitvā anṭogabbha

Buddhānussatí	Upasamānussati
Dhammanussati	Devatānussati
Sanghānussati	Maraṇānussati
Silanussati	Ekasaññānussati[1]
Cāgānussati	Ekadhātuvaṭānussati

anuloma vasena rakkhissāmi. Aciren' eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā uṭṭhitassa me dhammasaññā pātura hotu. Ṇisīdati . . pe (7) . . parikammaṃ Buddhānussati [*bis*].

Mese tīkṣana nuwanin bhāwanā kara dasānussatiyehi śama appanā p. u. mk. piliwelin b. b. nāsikāgrayen ganimin nābhiye anuloma koṭa tabanu, næwata dhyānawala dhātu balā ehi ma tæbiya yutu [Cṛ].

Dasānussati-kammaṭṭhānaṃ.

[1] *MS. has once* ekadhātuwawaṭānussati.

Dasānussatiyaṭa anaturu koṭa catur-widha arūpāvacara keren p. kr. n. w. w. p. ākāsānañcāyatanayaṭa ārādhanā karanu.

Okāsa. Ahaṃ patipatti-pūjāyà ovadaṃ sabaññu-Gotamassa patikaromi.

Aham yācāmi uggaha-nimittañ ca paṭibhāga-nimittam upacāra-widhin appanā-samādhi-widhin antogabbha arūpāvacaresu ākāsāyañcāyatanaṃ.

Nava lokuttara dhammā . . . pe (4, 5) . . . nibbāna paccayo hotu.

Nisīdati . . pe . . parikammaṃ ākāso anto ākāsaṃ anto.

Mese tīkṣana ñānayen bhāwanā kaḷa kalhi bhawāngaya sindagana mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi appanā parikarmma upacāra manā koṭa bala balā nāsīkāgrayen ganimin hradaye tabā næwata nābhiye tabanu. Īṭa ikbitiwa paṭhawi kasinayehi kiyana lada prakārayen ākāsanañcāyatanaya anuloma paṭiloma koṭa nimawā: —

Ākāsānañcāyatanaṃ.

Same for section on

Viññāṇañcāyatanaṃ.

Reading . . . 'parikammaṃ ākāsaṃ kiñci ākāsaṃ kiñci'; *also* . . . tejo dhātuwa'.

Same for section on

Ākiñcaññāyatanaṃ.

Reading . . . . 'parikammaṃ n'atthi kiñci n'atthi kiñci'; *also* . . . 'āpo dhātuwa'.

Same for section on

N'eva-saññā-nāsaññāyatanaṃ.

Reading . . . 'parikammaṃ etaṃ [Cl] santaṃ etaṃ panītaṃ'; *also* . . . 'wāyo dhātuwa'.

Mehi dakwana lada catur widha arūpāvacarayaṭa p. kr. n. w. ekawaṭa ārādhanā karanu.

Okāsa . . . patikaromi,

kī tænata,

Okāsa [*ter*]. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha catusu arūpāvacaresu ākā. vi. āki. n'ev. anulomavasena rakkhissāmi.

Aciren' eva kālena bhesajjaṃ bhuñjitvā niṭṭhite tasmā uṭṭhitassa me dhammasaññā pātura hotu.

Nisīdati . . pe . . parikammaṃ akāso anto ākāsaṃ anto [*bis*].

Mese tīksaṃa nuwanin salakā bhāwanā kaḷa kalhi bhawāngaya sindagana mano dwāraya āwarjjanā koṭa catur widha arūpāvacara karmmasthānawala śama a. p. u. pahala we; manā koṭa piliwelin bala balā nāsikāgrayen ganimin nābhiye mæda anuloma koṭa tabā næwata dhyānawala a. p. u. manā koṭa balā ehi tæbiya yutu.

Arūpāvacara-kammaṭhānaṃ.

Same for section on

the four Brahmavihāras: —

1) Mettā br. v: —

with . . . 'parikammaṃ ahaṃ sukhī homi [*bis*]; *also* . . . 'paṭhawī dhātuwa';

2) Karunā bŕ. v: —

with . . . 'parikammaṃ ahaṃ pamuñcāmi'; *also* . . . 'tejo dhātuwa';

3) Mudutā br. v: —

with . . . 'parikammaṃ ahaṃ gamā vigacchāmi' [*bis*]; *also* . . 'āpo dhātuwa'.

4) Upekkhā br. v: —

with . . . parikammaṃ kammassa kho homi [*bis*]; *also* . . 'wāyo dhātuwa'.

[*Each of the four* Brahmavihāras *is then repeated with each of the five* Jhānas, *and with the* 6 Saddaggahanas, *and with* Vidatthi, Dhāta-samūha, Catu-Nayaṃ, Pañca-Nayaṃ, Hadayaṃ, Samādhi, Dhammatiraṭṭhitikaṃ; *& with* Sitthaka-Daṇḍadīpaṃ *respectively inserted before* . . 'samāpajjitvā'.

Then follows: —]

[Chū] Catu brahmaviharaṇaya keren dasa dig wasana siyulu satwayā kerehi met paturuwā balana widhi aturen p. kr. n. w. w. p. mettā brahmaviharaṇayaṭa ārādhanā kara pūrwwa dig balā pratipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . . patikaromi. Aham yācāmi . . . antogabbha brahmavihāresu mettā-brahmavihāraṃ.

Nava lokuttara-dhammā . . . pe (4, 5) . . . hotu. Nisīdati . . . pe . . . parikammaṃ ahaṃ sukhī homi, ahaṃ sukhī homi.

Mese tīkṣana prajñāwen bhāwanā kala kalhi bh. si m. d. āw. k. p. dh. pahala we. Ehi upacāra parikamma manā koṭa citta viññāṇayen pædum diga loka dhātuwaṭa abhimukhawa nāsāgraya paṭan kramak kramayen dasa dahasak sakwaḷa kela lakṣayak sakwaḷa anantā paryyanta sakwaḷa Meru mastakaye balana lada upacāra parikarmma manākoṭa tabā salākaya indawū sitthakadīpaye dængala pramāṇe dā salāka gilihena turu bhāwanā kaḷą kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpam samāpajjitvā antogabbha catu brahmavihāresu mettābrahmavihāra-paṭhamajjhānaṃ anuloma . . . pe (7) . . . pātura hotu.

Mese ārādhanā kalhi paṭhawī dhātuwa upadawā: —

Ekissā disāyaṃ vīsati appanā katvā pañca sattānaṃ puññaṃ datvā ekissā disāyaṃ aṭṭhavīsati appanā katvā satta deva-manussānaṃ puññaṃ datvā: [Ekaṃ disaṃ pañca sattā nāma sabbe sattā sabbe pāṇā sabbe bhūtā sabbe puggalā sabbe attabhāva-pariyāpannā — ime sattā pañca sattā nāma honti. Ekaṃ disaṃ satta deva-manussā nāma sabbā itthiyo sabbe purisā sabbe ariyā sabbe anariyā sabbe devā sabbe manussā sabbe vinipātikā — ime sattā satta-devamanussā nāma honti].

Sabbe sattā averā hontu abyāpajjhā[1] hontu anighā hontu sukhī attānaṃ pariharantu. Anto-parikammaṃ: — «ahaṃ sukhī homi» [*ter*]. Sīsato nikkhamana-kāle: — «sabbe sattā sukhi hontu» [*ter*]. Dasasahasā-cakkavāla-sampatta-kāle: — «sattā sukhī hontu» [*ter*]. Sata-sahassa-koṭi-cakkavāla-sampatta-kāle: — «sukhī hontu [*ter*]. Ananta-cakkavāla-sampatta-kāle, sukhī, sukhī, sukhī.

Pūrwwa diga ananta cakkawāḷayehi met paturuwā balana lada paṭhawī dhātuwe a. p. u. mk. Meru matthake anulomayen tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍadīpaṃ samāpajjitvā antogabbha catu-brahmavihāresu mettā-brahmavihāra dutiyajjhānaṃ anuloma . . pe . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwe a. p. u. upadawā: —

Ekissā disāyaṃ vīsati appanā katvā pañca sattānaṃ puññaṃ datvā ekissā disāyaṃ aṭṭhavīsati appanā katvā satta deva-manussānaṃ puññaṃ datvā — ekaṃ disaṃ pañca sattā nāma sabbe sattā sabbe pāṇā sabbe bhūtā sabbe puggalā sabbe attabhāva-pariyāpannā ime sattā pañca satta nāma honti. Ekaṃ . . . pe (69, 70) . . . sukhī, sukhī, sukhī.

Ananta cakrawāḷayehi met paturuwā balana lada tejo dhātuwe a. p. u. mk. b. b. Meru matthake anulomayen udu tabā sitthaka dīpaye angala . . . inda: —

Okāsa. Ahaṃ . . . brahmavihāra tatiyajjhānaṃ anuloma . . . hotu.

Mese ārādhanā kalhi āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . ananta [Chī] cakkavāla-sampanna-kāle sukhī sukhī sukhī.

Ananta cakrawāḷayehi met . . . āpo dhātuwe . . . pe . . . inda: —

Okāsa. Ahaṃ . . . catutthajjhānaṃ . . . . . hotu.

Mese &c . . . . (*with* 'wāyo dhatuwe').

Okāsa. Ahaṃ . . . pañcamajjhānaṃ . . . hotu.

Mese &c. (*with* ākāsa dhatuwe) . . . sukhī [*ter*].

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[1] *MS.* abyă°

Aṇanta cakkawāḷayehi met paturuwā balana lada a. p. u. mk. Meru matthake... pe (70)... kaḷa kalhi hadayamaṭa paṭhawī dhātuwe a. p. u. mk. pahala kara ananta cakrawālaya salakā balā Meru matthakaye mk. anulomayen udu tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bhāwanā kalhi næwata samādhiyaṭa moma a. p. u. mk. kiyana lada kramayen Meru matthake anulomayen udu tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaṭa yutu.

Anulomayaṭa anaturu koṭa paṭilomayaṭa balana krama naṃ: —

Mettā brahmaviharanaṭa balana lada paṭhawī dhātuwe upacāra parikarmma anantāpariyanta sakwala anulomayaṭa [Chḷ] tabana lada Meru masthakayen citta viññānayen upadawā ḳramak kramayen anantāparyyanta sakwala kela lakṣayak sakwala dasa dahasak sakwala paṭilomayen pasu koṭa śīrṣayaṭa[1] āsanna wū kalhi nāsāgrayen ganimin nābhiye tabā sitthaka dīpaye dængala pramāṇe dā salākaya gilihena turu bhāwanā kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā antogabbha catu brahmavihāresu mettā-brahmavihāra-paṭhamajjhānaṃ paṭiloma . . pe . . pātura hotu.

Mese ārādhanā kalhi anulomayaṭa tabana lada paṭhawī dhātuwe a. p. u. b. b.: —

Ekisā disāyaṃ . . . datvā ekaṃ disaṃ pañca sattā nāma sabbe . . . . . ahaṃ sukhī homi [*ter*]..

Puna paṭiloma-vasena āgamana-kāle sattā sattā sattā, ananta-cakkavāla sampatta-kāle sukhī sukhī sukhī. Satta-sahassa-koṭi cakkavāla sampatta-kāle sukhī hontu — tāyo vāraṃ — Dasa-sahassa-cakkavāla-sampatta-kāle sattā sukhī hontu — tāyo vāraṃ — Sīsaṃ sampatta-kāle sabbe sattā sukhī hontu — tāyo vāraṃ — Anto sampatta-kāle ahaṃ sukhī homi, ahaṃ sukhī homi, ahaṃ sukhī homi.

Mehi dakwana lada kramayen paṭhawī dhātuwe a. p. u. mk. nābhiye tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

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[1] *MS.* sīrssayata.

Okāsa. Ahaṃ siṭṭhaka . . . pe . . . mettā-brahmavihāra-dutiyajjhānaṃ paṭiloma . . . pe . . . pātura hotu.

Ananta cakkawāḷayehi tabana lada tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . ahaṃ sukhī homi [*ter*].

[ChḶ] Paṭilomayaṭa balana krama nam — anulomayaṭa seyin tejo dhātuwe upacāra parikarmma manā koṭa tabā sitthaka dīpayehi dæṅgala pramāne dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen indá: —

Okāsa. Ahaṃ sitthaka . . . pe (71) . . . brahmá-vihāresu karuṇā-brahma-vihāra-paṭhamajjhānaṃ paṭiloma . . . pe (7) . . . pātura hotu.

Mese ārādhanā kalhi tejo dhatuwe a. p. u. mk. anulomayaṭa bælu tænhi paṭilomayaṭa tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi hadayamaṭa mema tejo dhātuwa anulomayaṭa seyin paṭilomayaṭa tabā sitthaka dīpayehi angala pramāṇe dā s. g. t. bh. kalhi samādhiyaṭa mema tejo dhātuwa anulomayaṭa seyin paṭilomayaṭa tabā sitthaka dīpaye angala pramāṇe dā salākaya g. t. bh. kaṭa yutu.

Dasa prakāra loka dhātuwehi wasana sakala prāṇīn kerehi catu brahma vihāra bhāwanāwen yedī wasana kriyā aturehi p. kr. n. w. w. p. karuṇā brahmavihāranayaṭa ārādhanā koṭa ehi patipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . paṭikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha catu brahma-vihāresu karuṇā-brahma-vihāraṃ.

Nava lokuttarā dhamma . . . pe (4, 5) . . . hotu.

Nisīdati . . . pe (5) . . . parikammaṃ ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

Mese bhāwanā kala kalhi bh. si. md. āw. k. tejo dh. pahala we. Ehi u. p. mk. b. b. dasa widha wū lokadhātūn keren pūrwwa digaṭa citta viññānayen sīrṣaya paṭan karuṇāwa saha yomu[2] koṭa kramak kramayen dasa dahasak sakwalaya kela lakṣayak sakwalaya eyin piṭat ananta cakrawāḷayehi karunāwa pāturuwā ehi Meru matthake u. p. mk.

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[1] *MS.* asasā. [2] *So MS.*

anulomayen tabā sitthaka dipayehi dæṅgala pramāne dā . . . pe (72) . . . ukkuṭikayen inda.

Okāsa. Ahaṃ sitthaka . . . pe (69) . . . vihāresu karuṇā-brahma-vihāra-pathamajjhānam anuloma hotu.

Mese ārādhanā kalhi tejo dhatuwe a. p. u. mk. b. b.

Ekissā disāyam . . . pe (69) . . . nāma honti.

Alābhā pamuñcantu ayasā[1] pamuñcantu nindā pamuñcantu dukkhā pamuñcantu sabbe sattā, sattā averā hontu abyāpajjhā hontu anighā hontu sukhī attānaṃ pariharantu. Anto parikammaṃ ahaṃ pamuñcāmi, ahaṃ pamuñcāmi. Sīsato nikkhamāna-kāle yāva dasa-sahassa-cakkavāḷaṃ: — sabbe sattā pamuñcantu [*ter*].

Mese ananta cakkawālayehi karunā paturuwā b. l. a. p. u. mk. [che] ehi Meru mudune anulomayen udu tabā sitthaka dīpayehi . . . pe (70) . . . inda: —

Okāsa . . . . . karunā-brahmavihāra-dutiyajjhānaṃ . . . . . pātura hotu.

Mese ārādhanā kalhi paṭhawī dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (73) . . . dukkhā pamuñcantu . . . pe . . . pariharantu. Anto . . . pe . . . pamuñcāmi. Sīsato . . . pe . . . pamuñcantu [*ter*]. Data-sahassa-cakkavāḷato yāva sata-sahassa-koṭi-cakkavāḷaṃ sattā pamuñcantu [*ter*]. Sata-sahassa-koṭi-cakkavāḷato yāva ananta-cakkavālaṃ: — pamuñcantu [*ter*].

Mese ananta cakrawālayehi karunāwa meheyā balana lada a. p. u. mk. ehi Meru mudune . . . pe . . . inda.

Okāsa. Ahaṃ . . . tatiyajjhānaṃ . . . pātura hotu.

Mese . . . āpo dhātuwe . . . b. b.: —

Ekissā disāyaṃ . . . pe . . . ananta-cakkavālaṃ pamuñcantu [*ter*].

Same for fourth Jhāna with
wāyo dhātuwa.

Mehi mk. meheyā balana lada . . . pe . . . ukkuṭikayen inda: —

Okāsa. Ahaṃ . . . pañcamajjhānaṃ . . . pe . . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (72, 73) . . . ananta-cakkavāḷaṃ-pamuñcantu [*ter*].

Manā koṭa meheyā balana lada a. p. u. ehi Meru mudune anulomayen udu tabā s. d. a. p. dā s. g. t. bhāwanā kalhi hadayamaṭa karunāwaṭa pahalawū tejo dhātuwe a. p. u. mk. b. b. dasa dahasak sakwala keḷa lakṣayak sakwala ananta cakrawāḷaya dakwā karunā bhawanā koṭā ehi Meru matthake ema a. p. u. anulomayen s. d. a. p. dā. s. g. t. bhāwanā koṭa næwata samādhiyaṭa ema tejo dhātuwa ema kramayen Meru matthake tabā sitthaka-dīpaye angala... bhāwanā kaṭa yutu.

Anulomayaṭa anaturu koṭa paṭilomayaṭa balana krama naṃ: —

Karunāwaṭa pahalawū tejo dhātuwe u. p. ananta cakrawāḷayehi anulomayen udu tabana lada Meru matthakayen citta viññānayen gena krama kramayen anantāparyyanta sakwaḷa keḷa lakṣayak sakwaḷa dasa dahasak [chai] sakwaḷa paṭilomayen udu pasu koṭa sīrṣayaṭa āsaññawū kalhi nāsāgrayen ganimin nābhiye karmmasthāne tabā sitthaka dīpaye dængala pramāṇe dā s. g. t. bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . . . karuṇā-brahma-vihāra-paṭhamajjhānaṃ paṭiloma . . . . pe . . . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwe a. p. u. m. k. b. balā: —

Ekissā disāyam . . . . pe (69, 70) . . . . anto parikammaṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Puna paṭiloma. Ananta[1] cakravāḷato[2] āgamana kāle yāva sata sahassa koṭi cakkavālaṃ sattā sattā sattā, sata sahassa koṭi cakkavāḷato yāva dasa sahassa cakkavāḷaṃ sattā pamuñcantu. Tayo vāraṃ. Sīsato yāva nābhiṃ ahaṃ pamuñcami ahaṃ pamuñcāmi ahaṃ pamuñcami.

Mehi paṭilomayen balana lada a. p. u. nābhiye tabā sitthaka dīpaye a. pr. dā . . . . ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāresu karunā-brahma-vihāra-dutiyajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārādhanā kalhi anulomayaṭa ananta cakrawālayehi manā koṭa citta viññānayen balā tabana lada paṭhawī dhātuwe a. p. u. bala balā: —

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[1] *MS.* anta. [2] *So MS.*

Ekissā disāyaṃ vīsati . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi (*bis*).

Puna paṭiloma. Ananta... pe... Tayo vāraṃ. Dasa sahassa cakkavālato yāva sīsaṃ sabbe sattā pamuñcantu. Tayo vāraṃ. Sīsato yāva nābhiṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Mese balana lada a. p. u. nābhiyaṭa dængalakin mattehi paṭilomayen udu tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāra tatiyajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārādhanā kalhi anulomayaṭa ananta cakrawāḷayehi[1] karunā bhāwanā kara tabana lada āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Puna paṭiloma. Ananta cakkawāla . . . pe . . . pamuñcāmi.

Mese manā koṭa balana lada a. p. u. nābhiyaṭa dakuṇe angala pramāṇe dā paṭilomayen udu tabā sitthaka dīpaye aṅgala pr. dā s. g. t. bh. kaḷa kalhi ukkuṭikayen [cho] inda: —

Okāsa. Ahaṃ sitthaka . . pe . . -vihāra catutthajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ār. k. anulomayen ananta cakrawālayehi salakā tabana lada wāyo dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ ahaṃ pamuñcāmi [*ter*].

Puna paṭiloma. Ananta cakkawāla . . pe . . pamuñcāmi.

Okāsa. Ahaṃ . , pe . . -vihāra pañcamajjhānaṃ paṭiloma . . pe . . hotu.

Mese . . pe . . cakrawālayehi tabana lada ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . pamuñcāmi.

Puna patiloma . . . pe (74) . . . pamuñcāmi.

Mese manāwa balana lada ākāsa dhātuwe a. p. u. nābhiyaṭa wame angala pramāṇe tabā sitthaka d. angala pr. d. s. g. t. bh. k. k. næwata hadayamaṭa anulomayen udu tabana lada

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[1] *MS.* antacaṭawātayehi.

tejo dhātuwe a. p. u. paṭilomayen udu nābhiye tabā s. g. t. bh. kara næwaṭa samādhiyaṭa anulomayen udu tabana lada tejo dhātuwe a. p. u. paṭilomayen udu nābhiye karmmasthāne tabā s. g. t. bh. kaṭa yutu. Pūrwwa diga gilihena turu lokadhātuwehi wasana sakala prāṇīn kerehi anuloma paṭilomayen karuṇā bhāwanā karaṇa widhi kriyā data yutu.

Pūrwwa digaṭa anaturu koṭa paścima diga loka dhātuwa ho dakuṇu diga loka dhātuwa ho[1] uturu diga loka dhātuwa ho satara anudig aturehi ginikona wayamba naityāwa da isānā diga ho mattehi Meru Maṇḍārādi parwatayaṃ næti bæwin Ajaṭākāsaṭa ho heṭṭhā bhāgayen esema deyak næti bæwin wā poḷuwa dakwā ho mehi dakwana lada dasa prakāra loka-dhātūn pūrwa diga balana lada prakārayen anuloma paṭiloma koṭa nimawā: —

P. kr. n. w. w. p.: —

Okāsa. Ahaṃ . . pe . . paṭikaromi, kī tænaṭa: —

Okāsu. Ahaṃ kāyavasī-vattaṃ samāpajjitvā antogabbha-catu-brahma-vihāresu karunā-brahma vihāra-paṭhamajjhānaṃ anuloma: . . pe . . hotu.

Nisīdati . . . pe . . . parikammaṃ ahaṃ pamuñcāmi ahaṃ pamuñcāmi.

Okāsa. Ahaṃ kāya . . . vihāra-dutiyajjhānaṃ paṭiloma[2] . . . pe . . . hotu [Chau].

Okāsa. Ahaṃ kāya . . . . vihāra-tatiyajjhānaṃ anuloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-catutthajjhānaṃ anuloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-pañcamajjhānaṃ anuloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-pañcamajjhānaṃ paṭiloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-catutthajjhānaṃ paṭiloma . . . . pe . . . . hotu.

Okāsa. Ahaṃ kāya . . . . vihāra-tatiyajjhānaṃ paṭiloma . . . . pe . . . . hotu.

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[1] *MS.* yo *but see* p. 81. [2] *So MS.*

Okāsa. Ahaṃ kāya .... vihāra-dutiyajjhānaṃ paṭiloma .... pe .... hotu.

Okāsa. Ahaṃ kāya .... vihāra-paṭhamajjhānaṃ paṭiloma .... pe .... hotu.

Karunā-bhāvanā.

Catu brahma viharaṇayehi yedentawun wisin karunā brahma viharaṇayaṭa anaturu koṭa p. kr. n. w. w. p. mudutā brahma viharaṇayaṭa ārādhanā koṭa dhamma saññā balā ehi anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ . . pe . . paṭikaromi, kī tænaṭa;

Okāsa, okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha-catubrahma vihāresu (karunā-brahma-vihāresu)[1] mudutā-brahma-vihāraṃ anuloma . . pe (7) . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ, Ahaṃ mā vigacchāmi, anaṃ mā vigacchāmi!

Mese bhāwanā kaḷa pandaṃ lakṣaṇa dhamma saññā balā nābhiye tabā anuloma paṭiloma kaṭa yutu.

Okāsa . . . pe (77) . . . pātura hotu.

Mese bhāwanā kara paṭhawī dhātuwe a. p. u. mk. nābhiye karmmasthāneṭa tabanu.

Okāsa. Ahaṃ dutiyajjhānuṃ anuloma . . . pe . . . hotu.

Mese ārādhanā kalhi tejo dhātuwe a. p. u. mk. nābhiyaṭa matte angala pramāṇe tabanu.

Okāsa. Ahaṃ tatiyajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. wāyo dhātuwe a. p. u. mk. nābhiyaṭa dakuṇe angala pr. tabanu.

Okāsa. Ahaṃ catutthajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. ākāsa dhātuwe a. p. u. mk. nābhiyaṭa yaṭa disāwe angala pr. tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. ema ākāsa dhātuwe a. p. u. mk. nābhiyaṭa wama laye angala pr. tabanu.

Okāsa. Ahaṃ pañcamajjhānaṃ samāpajjitvā . . . pe . . . paṭiloma . . . hotu.

[1] *So MS.*

Mese ār. k. ākāsa dhātuwe a. p. u. n. wame anulomayaṭa bælu tænhi paṭilomayen udu tabanu.

And so with the other 4 *Jhānas in reverse order* [Chām].

Mehi anuloma paṭilomayen udu dhātu sampūrṇṇa koṭa nimawā balana widhi kriyā data yutu. Tawa da mehi patipāṭiyādi mettā brahma viharaṇayehi kiyana lada prakārayen anuloma paṭilomayen kaṭa yutu.

Index to all these varieties follows [chaḥ *and* ja].

Catu brahma viharaṇayehi yedenta un wisiṇ p. kr. n. w. w. p. mudutā brahma viharaṇayaṭa ārādhanā koṭa ehi patipatti pūjā kaṭa yutu.

Okāsa. Ahaṃ . . pe . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha catu brahma-vihāresu mudutā-brahma-vihāraṃ.

Nava lokuttarā dhamma . . . pe (4, 5) . . . nibbāna paccayo hotu.

Nisīdati . . . pe (7) . . . parikammaṃ. Ahaṃ mā vigacchāmi, ahaṃ mā vigacchāmi.

Mese tīkṣaṇa ñāṇayen bhāwanā k. k. bhawānga sindagana mano dwāraya āwarjjanā koṭa āpo dhatuwa upadi, ehi u. p. mk. b. b. nābhiye karmmasthāne tabanu.

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā antogabbha catu-brahma-vihāresu mudutā-brahma-vihāraṃ pathamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. āpo dhātuwa a. p. u. mk. b. b. nābhiye tabanu.

Okāsa. Ahaṃ yācāmi . . . pe . . . -vihāraṃ.

Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . . pe . . . parikammaṃ Ahaṃ mā vigacchāmi.

Mese tīkṣaṇa ñāṇa nuwanin bhāwanā kaḷa kalhi bh. s. md. ā. k. āpo dhātuwa pahala we. Ehi u. p. mk. dasa diga lokadhātūn keren pædun desaṭa meheyā dasa dahasak sakwala keḷa lakṣayak sakwala anantā paryyanta sakwala salakā bhāwanā kara ehi Meru matthake anulomayen udu tabanu.

Okāsa. Ahaṃ sitthaka . . . pe . . . vihāra-pathamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ vīsati [jā] . . . pe (69) . . . honti.

Laddha-sampattito mā vigacchantu. Laddha-yasato mā vigacchantu. Laddha-pasaṃsato mā vigacchantu. Laddha-sukhato mā vigacchantu. Ahaṃ mā vigacchāmi, ahaṃ mā vigacchāmi.

Sīsato nikkhamana-kāle yāva dasa-sahassa-cakkavālaṃ sabbe sattā mā vigacchantu, mā vigacchantu. Dasa-sahassa cakkavālato yāva sata-sahassa-koṭi cakkavālaṃ, 'sabbe sattā mā viggacchantu' [*ter*]. Sata-sahassa-koṭi-cakkavālato yāva anta-cakkavālaṃ[1] mā vigacchantu [*ter*].

Okāsa. Ahaṃ sitthaka . . . pe . . -vihāra-dutiyajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ār. k. tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe . . . honti.

Laddha . . . pe . . . vigacchāmi.

Sīsato . . . pe . . . vigacchantu [*ter*].

Dasa-sahassa . . . pe . . . vigacchantu [*ter*].

Sata-sahassa . . . pe . . . vigacchantu [*ter*].

Okāsa. . . . pe . . . vihāra-tatiyajjhānaṃ anuloma . . . pe . . . hotu.

Mese . . . b. b.: —

Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāmi. Sīsato . . . pe . . . vigacchantu [*ter*].

Okāsa . . . vihāra catutthajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. wāyo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . . . vigacchantu.

Okāsa . . . . . vihāra-pancamajjhānaṃ anuloma . . . pe . . . hotu.

Mese ār. k. [ji] balana[2] lada a. p. u. mk. nābhiyaṭa angalakin mattehi tabā sitthaka dīpaye angala pramāṇe dā salākaya gilihena turu bh. k. k. ukkuṭikayen inda: —

Okāsa . . . . . vihāresu mettā-brahmavihāra tatiyajjhānaṃ paṭiloma . . . pe . . . hotu.

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[1] *So MS.* [2] *MS.* yen balana.

Ananta cakrawālayehi anulomayen met paturuwā tabana lada āpo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (69) . . . antoparikammaṃ, Ahaṃ sukhī homi [*ter*].

Puna paṭiloma-vasena āgamanakāle sattā sattā sattā. Ananta-cakkavāla-sampatta-kāle sukhī, sukhī, sukhī. Sata-sahassa-koṭi-cakkavāla-sampattakāle, Sukhī hontu [*ter*]. Anto sampattakāle, Ahaṃ sukhī homi [*ter*].

Mk. balana lada a. p. u. nābhiyaṭa dakuṇe angala pramāne paṭilomayaṭa tabā sitthapa-dīpaye angala pramāṇe dā salākaya gilihena turu ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka . . . . . Mettā-brahma-vihāra-catutthajjhānam paṭiloma . . . pe . . . hota.

Meso ār. k. ananta cakrawālayehi met paturuwā tabana lada wāyodhātuwe a. p. u. mk. upadawā: —

Ekissā disāyaṃ . . . pe . . . anto parikammaṃ, Ahaṃ sukhī homi [*ter*].

Puna paṭilomā-vasena āgamana-kāle sattā sattā sattā . . . pe . . . anto sampatta-kāle Ahaṃ sukhī homi[1].

Ananta cakrawāḷayehi met paturuwā tabana lada ākāsa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (69) . . . anto parikammaṃ. Ahaṃ sukhī homi. Tāyo vāraṃ.

Puna paṭiloma-vasena . . . pe (80) . . . anto sampatta-kāle ahaṃ sukhī homi. Tayo vāraṃ.

Paṭilomayaṭa balana lada a. p. u. mk. nābhiyaṭa wama laye angala pramāṇe tabā sitthaka dīpayehi angala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi hadayamaṭa ananta cakrawālayehi anulomayen met paturuwā tabana lada paṭhawī dhātuwe a. p. u. paṭilomayaṭa [Jī] krama kramayen pasu koṭa balā manā koṭa nābhiye tabā sitthaka dīpayehi a. p. dā. s. g. t. bhāwanā kaṭa yutu.

Pūrwwa diga loka dhātuwehi wasana sakala satwayā kerehi anuloma paṭilomayen met paturuwā bhāwanā karana widhi data yutu.

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[1] *MS.* Ahaṃ ṭa ananta (*sic*). *The* ṭa *is probably the letter of* hadayamaṭa, *a whole line* (*as just below*) *being last here omitted by mistake.*

Pūrwwa digaṭa anaturu koṭa paścima diga loka dhātuwa ho dakuṇu diga loka dhātuwa ho uturu diga loka dhātuwa ho me satara digaṭa anaturu koṭa anudik aturen ginikona ho wayaba ho nairtthyāwa[1] ho isānā diga ho me aṭa digaṭa anaturu koṭa mattehi Meru Mandārādi parwatayan næti bæwin ajatākāsayaṭa heṭṭhā bhāgayen esema deyak næti bæwin wā poḷowa dakwā ho me kiyana lada dasa prakāra loka dhātuwala wasana sakala prāṇīn kerehi maitrī paturuwā śama loka-dhātūn pūrwwa diga balana lada kramayen anuloma paṭiloma koṭa nimawā: —

Pūrwa kratyaya no waradaẇā wænda pudā: —

Okāsa. Ahaṃ patipatti . . . . . patikaromi kī kænaṭa:

Okāsa. Okāsa. Ahaṃ kāyavasīvattaṃ samāpajjitvā anto c. br. v. m. br. v. paṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ: Ahaṃ sukhī homi, ahaṃ sukhī homi, ahaṃ sukhī homi.

Okāsa . . . . dutiyajjhānaṃ anuloma . . . pe . . . pātura hotu[2].

Okāsa . . . . tatiyajjhānaṃ anuloma . . . . pe . . . . pātura hotu . . . Āpo dhatuwa.

Okāsa . . . . catutthajjhānaṃ anuloma . . . . pe . . . . pātura hotu . . . . Wāyo dhātūwa.

Okāsa . . . . pañcamajjhānaṃ anuloma . . . . pe . . . . pātura hotu . . . . Ākāsa dhātūwa.

. . . . . pañcamajjhānaṃ paṭiloma . . . . Akāsa dhātuwa.

. . . . . [ju] catutthajjhanaṃ paṭiloma . . . . Wāyo dhātuwa.

. . . . . tatiyajjhānaṃ paṭiloma . . . Āpo dhātūwa.

. . . dutiyajjhānaṃ paṭiloma . . . . Tejo dhātuwa.

. . . paṭhamajjhānaṃ paṭiloma . . . . Paṭhawī dhātuwa.

Mettā bhāvanā.

[1] *So MS.* [2] *No* dhātuwa *is given.*

Catu brahma viharaṇaya kerehi mettā brahma viharaṇayaṭa anaturu koṭa p. k. n. w. w. p. karuṇā brahma viharaṇayaṭa ārādhanā kara dhamma saññā balā anuloma paṭiloma karaṇu.

Okāsa. Ahaṃ . . . pe (4) . . patikaromi kī tænaṭa: —

[1]Okāsa. Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha catu-brahma-vihāresu karunā-brahma-vihāra anuloma . . . . pe (7) . . . . dhamma-saññā pātura hotu.

Nisīdati . . . . pe . . . . parikammaṃ: Ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

Mese bhāwanā kala kalhi khīla pandan lakṣaṇa dhamma sanñā balā næwata esema bhawanā kara karuṇāwe tejo dhātuwa nābhiya mæda eheyin paṭhawī dhātuwe a. p. u. mk. b. b. nāsikāgrayen ganimin nābhiye karmasthāne tabanu.

Okāsa. Ahaṃ dutiyajjhānaṃ samāpajjitvā . . . . pe . . . . pātura hotu.

Mese ārādhanā kalhi āpo dhātuwe a. p. u. mk. b. nābhiyaṭa mattehi angala pramāṇe tabanu.

Okāsa . . . . . tatiyajjhanaṃ . . . . .

Mese ārādhanā kalhi wāyo dhātuwa nābhiyaṭa dakuṇe angala pramāṇe tabanu.

Okāsa . . . catūtthajjānam . . . .

Mese ārādhanā kalhi ākāsa dhātuwa manākoṭa balā nābhiyaṭa hetthā bhāgayen angala pramāṇe tabanu.

Okāsa . . . . pañcamajjhānaṃ . . . .

Meso ārādhanā kalhi ema ākāsa dhātuwa nābhiyaṭa wame angala pramāṇe tabanu.

Okāsa . . . pañcamajjhānaṃ . . . paṭiloma . . . pātura hotu.

Mese ārādhanā kalhi ākāsa dhātuwa nābhiyaṭa wame anulomayaṭa bælu tænhi paṭilometa tabanu.

Okāsa . . . catutthujjhānaṃ . . . . . paṭiloma [jū] . . . hotu.

Wāyo dhātuwa nābhiyaṭa heṭṭhā bhāgayen anulomayaṭa bælu tænhi paṭilomayaṭa tabanu.

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[1] Comp. 153.

Okāsa . . . tatiyajjhānaṃ . . . paṭiloma . . .
Āpo dhātuwa nābhiyaṭa dakuṇe tabanu.
Okāsa . . . dutiyajjhānaṃ . . . paṭiloma . . .
Paṭhawī dhātuwa nābhiyaṭa matte tabanu.
Okāsa . . . paṭhamajjhānaṃ . . . paṭiloma . . .
Karuṇāwe tejo dhātuwa nābhiye paṭhamajjhāneṭa tabanu.

Mese anuloma paṭilomayen karuṇāwe dhyāna sampūrṇa wū kalhi pūrwa kratyaya no waradawā wænda pudā: —

Okāsa ahaṃ . . . patikaromi kī tænaṭa: —

Okāsa okāsa. Ahaṃ paṭipātiyā pavisitvā antogabbha catu-brahma-vihāresu karuṇā-brahma-vihāra-paṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ: Ahaṃ pamuñcami, ahaṃ pamuñcāmi.

. . . Tejo dhātuwa . . .
Okāsa . . . dutiyajjhānaṃ anuloma . . .
. . . Paṭhawī dhātuwa . . .
Okāsa . . . tatiyajjhānaṃ anuloma . . .
. . . Āpo dhātuwa . . .
Okāsa . . . catutthajjhānaṃ anuloma . . .
Wāyo dhātuwa.
Okāsa . . . pañcamajjhānaṃ anuloma . . .
Ākāsa dhātuwa.
Okāsa . . . dutiyajjhānaṃ anuloma . . .
Paṭhawī dhātuwa.
Okāsa . . . paṭhamajjhānaṃ anuloma . . .
Tejo dhātuwa.
Okāsa . . . paṭhamajjhānaṃ paṭiloma . . .
Tejo dhātuwa.
Okāsa . . . dutiyajjhānaṃ paṭiloma . . .
Paṭhawī dhātuwa.
Okāsa [jṛ] . . . pañcamajjhānaṃ paṭiloma . . .
Ākāsa dhātuwa.
Okāsa . . . catutthajjhānaṃ paṭiloma . . .
Wāyo dhātuwa.
Okāsa . . . tatiyajjhānaṃ paṭiloma . . .
Āpo dhātuwa.

Okāsa . . . dutiyajjhānaṃ paṭiloma . . .
Paṭhawī dhātuwa.
Okāsa . . . paṭhamajjhānaṃ paṭiloma . . .
Tejo dhātuwa.

Paṭipāṭiyā.

Pūrwa kratyayā no waradawā wænda pudā: —.
Okāsa. Ahaṃ . . . . . paṭikaromi kī tænaṭa: —
Okāsa. Ahaṃ cha-saddaggahanaṃ samāpajjitvā antog. c. br. v. k. br. v. paṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.
Nisīdati . . . pe (83) . . .
Tejo dhātuwa.

[*Then the second* okāsa *paragraph* p. 84 (*without the* nisīdati *paragraph*) *repeated as follows:* —]

dutiyajjhānaṃ an. . . . . Paṭhawī
paṭhamajjhānaṃ an. . . . . Tejo
dutiyajjhānaṃ an. . . . . Paṭhawī
tatiyajjhānaṃ an. . . . . Āpo
paṭhamajjhānaṃ an. . . . . Tejo
pañcāmajjhānaṃ an. . . . . Tejo
paṭhamajjhānaṃ an. . . . . Tejo
catutthajjhānaṃ an. . . . . Wāyo
pañcamajjhānaṃ [jī] an. . . . Ākāsa
paṭhamajjhānaṃ an. . . . . Tejo
paṭhamajjhānaṃ paṭiloma . . . [Dhātū *omitted*]
pañcamajjhānaṃ paṭiloma. . . [Dhātu *omitted*]
catutthajjhānaṃ paṭiloma . . . [Dhātu *omitted*]
paṭhamajjhānaṃ paṭiloma . . [Dhātu *omitted*]
catutthajjhānaṃ paṭiloma. . . [Dhātu *omitted*]
paṭhamajjhānaṃ paṭiloma. . . [Dhātu *omitted*]
paṭhamajjhānaṃ paṭiloma. . . [Dhātu *omitted*]
tatiyajjhānaṃ paṭiloma . . . . [Dhātu *omitted*]
dutiyajjhānaṃ patiloma . . . . [Dhātu *omitted*]
paṭhamajjhānaṃ paṭiloma . . [Dhātu *omitted*]
dutiyajjhānaṃ paṭiloma . . . [Dhātu *omitted*]

dutiyajjhānaṃ paṭiloma . . . . [Dhātu *omitted*]
paṭhamajjhānaṃ paṭiloma . . [Dhātu *omitted*]

Chasaddaggahanaṃ.

Pūrwā kratiyaya no waradawā wenda pudā: —

Okasa. Ahaṃ . . . . . patikaromi kī tænaṭa:

Okāsa [Jḷ]. Ahaṃ vidatthiṃ samāpajjitvā antogabbha c. br. v. k. br. v. dutiyajjhānaṃ tatiyajjhānaṃ pañcamajjhānaṃ anuloma . . . . pe . . . . pātura hotu.

Nisīdati . . . . pe . . . . parikammaṃ: Ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

[*Then the second* Okāsa *paragraph repeated with*: —]

. . . Paṭhamajjhānaṃ catutthajhānaṃ anuloma . . .

. . . Catutthajjhānaṃ paṭhamajjhānaṃ paṭiloma . . .

. . . Pañcamajjhānaṃ tatiyajjhānaṃ dutiyajjhānaṃ paṭiloma . . .

Vidatthiṃ.

Meyin mattehi dhātu samūhaṃ yanādi dhamma tiraṭṭhitikaṃ dakwā mettā brahma viharaṇaye kiyana lada prakārayen anuloma paṭiloma kaṭa yutu. Mudutāwe āpo dhātuwa paṭhamajjhāneṭa balanu, dutiyaṃ pathawī dhātuwa, tatiyaṃ tejo dhātuwa, catutthaṃ wāyo dhātuwa, pañcamaṃ ākāsa dhātuwa.

Catu-nayaṃ.

Mudutāwe āpo dhātuwa , . . pañcamaṃ ākāsa dhātuwa.

Pañca-nayaṃ.

[*Same sentence for each of the three following*].

Hadayaṃ [jḹ].

Samādhi.

Dhammatiraṭṭhitikaṃ.

Catu brahma viharaṇaya kerehi yedentawun wisin p. k. no. w. w. p. karuṇā brahma viharaṇayaṭa ārādhanā kara pratipatti pujā kaṭa yutu.

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha catu-brahma-vihāresu karuṇā-brahma-vihāraṃ.

Nava-lokuttara-dhammā . . . pe (4, 5) . . . nibbāna-paccayo hotu.

Nisīdati . . . pe (5) . . . parīkammaṃ: Ahaṃ pamuñcāmi, ahaṃ pamuñcāmi.

Mese tīkṣaṇayen[1] menehi koṭa bhāwanā kala kalhi bhawāngaya sindagana manodwāraya āwarjjanā koṭa tejodhātuwa pahala we. Ehi upacāra parikarmma manā koṭa nābhiye karmmasthāne tabā sitthaka dīpayehi dæṅgala pramāṇe dā salākaya gilihena turu bhāwanā kaḷa kalhi ukkuṭikayen inda: —

Okāsa. Ahaṃ sitthaka-daṇḍa-dīpaṃ samāpajjitvā antogabbha catu brahma-vihāresu karuṇā-brahma-vihāraṃ paṭhamajjhānaṃ anuloma . . . pe (7) . . . pātura hotu.

Mese ārādhanā kalhi tejo dhātuwe a. p. u. mk. nābhiye karmmasthāne tabā s. dīpayehi a. pr. dā. s. g. t. bh. k. k. esema inda, hadayamaṭa mema dhātuwa manākoṭa nābhiye karmmasthāne tabā s. d. angala pr. dā salākaya g. t. bh. k. k. samādhiyaṭa mema tejodhātuwa manā kotā mesema tabā s. d. angala p. dā, s. g. t. bh. kaṭa yutu.

[Je] Akāṣa dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . . pe (69) . . . honti. Sabbe sattā laddha-sampattito mā vigacchantu, laddha-yasato mā vigacchantu, laddha-pasaṃsato mā vigacchantu, laddha-sukhato mā vigacchantu, ahaṃ mā vigacchāmi [*ter*]. Sīsato nikkhamana-kāle yāva dasa-sahassa-cakkavālaṃ sabbe sattā

[1] *So MS.*

mā vigacchantu. Dasa-sahassa-cakkavāḷato yāva sata-sahassa koṭi-cakkavāḷaṃ sabbe sattā mā vigacchantu. Sata-sahassa-koṭi cakkawāḷato yāva ananta cakkavāḷaṃ mā vigacchantu mā vigacchantu.

Hadayaṃ samādhi dwayaṭa mudutāwaṭa balana lada āpo dhātuwe a. p. u. sirasa paṭan anta[1] cakrawāḷaya salakā bhāwanā karanu. Paṭilomayata balana krama naṃ: — Anulomayaṭa seyin āpo dhātuwe upacāra parikarmma manā koṭa balanu.

Okāsa. Ahaṃ sitthaka . . . pe (86) . . . antogabbha catu brahma-vihāresu mudutā brahma-vihāraṃ paṭhamajjhānaṃ . . . paṭiloma . . . . . .

Mese āradhanā kalhi āpo dhātuwe a. p. u. mk. b. b. Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāmi [*ter*].

Puna paṭiloma . . . pe (74) dasa sahassa . . . pe (74) [*with* «sabbe sattā mā vigacchantu» *for* «pamuñcantu»] . . . sīsato yāva nābhiṃ, ahaṃ mā vigacchāṃi, aham mā vigacchāmi.

Okāsa. Ahaṃ . . . dutiyajjhānaṃ . . . paṭiloma . . .

Mese . . . paṭhawī dhātuwe a. p. u. mk. b. b.

Ekissā disāyaṃ . . . pe . . . ahaṃ mā vigacchāṃi [*ter*].

Puna paṭiloma . . . .

[*as on p.* 74, *with* «mā vigacchantu»].

Okāsa . . . tatiyajjhānam . . . paṭiloma . . .

Mese . . . tejo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyaṃ . . .

[*as on p.* 74, *with* «mā vigacchantu»].

Okāsa . . . catutthājjānaṃ . . . paṭiloma . . .

Mese ār..k. k. wāyo dhātuwe a. p. u. mk. b. b.: —

Ekissā disāyam . . . .

[*as on p.* 74 &c]

Okāsa . . . pañcamajjhānaṃ . . . paṭiloma . . .

Mese . . . āpo dhātuwe . . .

Hadayam samādhi dwayaṭa mema āpo dhātuwe karmmasthāne manā koṭa tabā bhāwanā kaṭa yutu. Pūrwa digaṭa anaturu koṭa paścima diga dakuṇu diga dakuṇu diga[1]

[1] *So MS.*

ginikona wayamba nairtyāwa isānaya mattehi Meru Maṇḍarādi parwatayan næti bæwin ajaṭākāsayaṭa da heṭṭhā bhāgayen esema deyak næṭi heyin wā poḷowaṭa da [jai] yana me kī dasa prakāra loka dhātūn pūrwa dik-hi kiyana lada prakārayen anuloma paṭiloma kota ṇimawā: —

Pūrwa k. no w. w. pudā: —

Okāsa. Ahaṃ . . . . patikaromi kī tænaṭa: —

Okāsa. Ahaṃ kāya-vasī-vattaṃ samāpajjitvā antogabbha catu-brahma-vihāresu mudutā brahma-vihāraṃ paṭhamajjhānaṃ paṭiloma[1] . . . . . Nīsidati . . . . parikammaṃ: Aham mā vigacchāmi (*bis*).

(*Second* Okāsa *paragraph with*)

. . . . dutiyajjhānaṃ anuloma . . . . .
. . . . tatiyajjhānaṃ anuloma . . . . .
. . . . catutthajjhānaṃ anuloma . . . . .
. . . . pañcamajjhānaṃ anuloma . . . . .
. . . . pañcamajjhānaṃ paṭiloma . . . . .
. . . . catutthajjhānaṃ paṭiloma . . . . .
. . . . tatiyajjhānaṃ paṭiloma . . . . .
. . . . dutiyajjhānaṃ paṭiloma . . . . .
. . . . paṭhamajjhānaṃ paṭiloma . . . . .

Mudutā-bhavanā.

Catu brahma viharaṇayehi yedentawun wisin mudutā brahmavihanaṇayaṭa anaturu koṭa pūrwa k. no w. w. pudā upekkhā brahma viharaṇayaṭa āradhanā koṭā dhamma saññā balā ehi anuloma paṭiloma kaṭa yutu.

Okāsa. Ahaṃ . . . . patikaromi kī tænaṭa: —

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha c. b. v. upekkhā b. v. anuloma . . . . .

Nisīdati . . . . . parikammaṃ dhammassa[2] kho homi dhammassa kho homi.

Mese bhāwanā kara khīla pandan lakṣaṇa dhamma saññā balā paṭhawī dhātuwe a. p. u. mk. nābhiye karmasthāne tabanu.

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[1] *So MS.* (*read* anuloma). [2] *MS.* dhamma.

Okāsa . . . . dutiyajjhānam . . . . .

Mese ārādhanā kalhi tejo dhātuwe a. p. u. mk. nābhiyaṭa matte angala pramāṇe tabanu.

Okāsa . . . . . tatiyajjhānaṃ . . . .

Mese . . . . āpo dhātuwe . . . . . nābhiyaṭa dakuṇe angala pramāṇe tabanu.

Okāsa . . . . catutthajjhānaṃ . . . .

Mese . . . . ākāsa dhātuwe . . . . nābhiyaṭa yaṭa dasāwe angala pramāṇe tabanu.

Okāsa . . . . pañcamajjhānam . . . . . [Jo]

Mese . . . . . ākāsa dhātuwe . . . . . nābhiyaṭa wamen angala pramāṇe tabanu.

Okāsa . . . . pañcamajjhānaṃ . . . . paṭiloma . . . .

Mese . . . . ākāsa dhātuwe . . . .

Okāsa . . . . catutthajjhānaṃ . . . . paṭiloma . . . .

Mese . . . . āpo dhatuwe . . . . nābhiyaṭa yaṭa dasāwe angala pramāṇe tabanu.

Okāsa . . . . tatiyajjhānaṃ . . . . paṭiloma . . . .

Mese . . . . tejo dhātuwe . . . . nābhiyaṭa dakuṇe angala pramāṇe tabanu.

Okāsa . . . . dutiyajjhānaṃ . . . . paṭiloma . . .

Mese . . . . paṭhawī dhātuwe . . . nābhiyaṭa matte anulomayaṭa kī tænhi paṭilomayen udu tabanu.

Okāsa . . . paṭhamajjhānaṃ . . . . paṭiloma . . . .

Mese . . . . wāyo dhātuwe . . . . nābhiye karmasthāne tabanu.

Upekkhāwehi dhātu sampūrṇa koṭa balana læda widhi kriyā data yutteyi. Tawa da mehi paṭipāṭiyādi mettā brahma viharaṇayehi kiyana lada prakāra anuloma paṭiloma kaṭa yutu.

Pañca-nayaṃ. Karuṇāwaṭa tejo dhātuwa paṭhamajjhāneṭa balanu. Dutiyaṃ paṭhawī dhātuwa. Tatiyaṃ āpo dhātuwa. Catutthaṃ wāyo dhātuwa. Pañcamaṃ ākāsa dhātuwa.

Hadayaṃ. Karuṇāwaṭa tejo dhātuwa paṭhamajjhāneṭa balanu. Dutiyaṃ tejo[1] dhātuwa. Tatiyaṃ āpo dhātuwa. Catutthaṃ wāyo dhātuwa. Pañcamaṃ ākāsa dhātuwa.

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[1] *So MS.* ?paṭhawī.

Samādhi (*same as* pañca-nayaṃ).
Samādhi (*repeated*) [Jau].

Catu brahma viharaṇayehi yedentawun wisin pūrwa k. no w. w. pudā upekkhāwaṭa ārādhanā koṭa ehi pratipatti pujā kaṭa yutu.

Okāsa. Aham . . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha catu brahma-vihāresu upekkhā-brahma-vihāraṃ.

Nava lokuttarā dhamma . . . . pe . . . . nibbāna paccayo hotu.

Nisīdati . . . . pe . . . . dhammassa kho homi dhammassa kho homi.

Mese bhāvanā kalhi bhawānga sindagana mano dwāraya āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi upacrāa parikarma manā koṭa nābhiye tabanu.

Okāsa. Ahaṃ sitthaka-danda-dīpaṃ samāpajjitvā antogabbha-catu-brahma-vihāresu upekkhā-brahma-vihāra-paṭhamajjhānaṃ anuloma . . . pe . . . pātura hotu.

Mese ārādhanā kalhi wāyo dhātuwe a. p. u. mk. b. b. nabhiye tabanu. Hadaya samādhi dwayaṭa upekkhāwaṭa pahala wū wāyo dhātuwe a. p. u. mk. nābhiye karmasthāne tabanu. Paṭilomayaṭa balana krama nam anulomayaṭa seyin wāyo dhātuwe u. p. mk. nābhiye tabanu.

Okāsa . . . . paṭhamajjhānaṃ paṭiloma . . . .

Mese . . . . . a. p. u. mk. anulomayaṭa kī tænhi patilomayen udu tabanu. Hadaya samādhi dwayaṭa mema wāyo dhatuwe anulomayaṭā kī tænhi manā kota tabanu.

Catu brahma v. y. w. p. k. no w. w. p. u. ār. koṭa dasa diga lokadhātūwa balā pratipatti pujā kaṭa yutu.

Okāsa. Aham . . . . pe . . . . patikaromi.

Aham yācāmi . . . . pe (89) . . . . dhammassa kho homi.

Mese . . (90) . . wāyo dh. p. we. Ehi u. p. mk. yaṭa kiyana lada kramayen pūrwa diga loka dhātuwa balimin:

Okāsa. Aham sitthaka . . . . . paṭhamajjhānaṃ anuloma . . . . pe . . . . hotu.

Mese ār. k. wayo dhātuwe a. p. u. mk. b. balā: — Ekissā disāyaṃ .... pe (69, 70) .... ananta-cakkavāḷa-sampatta-kāle[1] dhammassa[2] kho hontu (*ter*).

Okāsa. Ahaṃ sitthaka . . . dutiyajjhānaṃ anuloma . . . pe . . . hotu.

Mese ārādhanā kalhi paṭhawī dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . dhammassa kho hontu.

. . . ṭatiyajjhānaṃ . . . tejodhātuwe . . . ekissā . . .

. . . Catutthajjhānaṃ . . . āpodhātuwe . . . ekissā . . .

. . . Pañcamajjhānaṃ . . . ākāsadhātuwe . . . ekissā . . .

[Jām] Hadaya samādhi dwayaṭa upekkhāwaṭa pahala wū wāyo dhātuwe a. p. u. mk. b. b. bhāwanā karanu.

Mehi anulomayaṭa anaturu hoṭa paṭiłomayaṭa balana krama nam anulomayaṭa seyin wāyo dhātuwe u. p. mk. paṭilomayen udu nābhiye tabanu.

Okāsa. Ahaṃ sitthaka . . . pe . . . paṭhamajjhānaṃ paṭiloma . . . pe . . . hotu.

Mese ārādhanā kalhi wāyo dhātuwe a. p. u. mk. b. balā: —

Ekissā disāyaṃ . . . pe (74) . . . sīsato yāva nābhiṃ: Ahaṃ kammassu kho homi, kammassa kho homi.

Okāsa . . . dutiya . . . paṭhawī . . . ekissā.

Okāsa . . . tatiya . . . tejo . . . ekissā.

Okāsa . . . catuttha . . . āpo . . . ekissā.

Okāsa . . . pañcama . . . ākāsa . . . ekissā.

Hadaya samādhi dwayaṭa wāyo dhātuwe a. p. u. mk. balā nābhiye karmmasthāne tabanu.

Pūrwa diga loka dhātuwa anuloma paṭilomayen balana widhi kriyā kiyana ladæyi data yutuyi.

Pūrwa digaṭa anaturu koṭa paścima diga dakuṇu diga uturu diga ginikona wayamba nairtyāwa isānaya mattehi Meru Mandārādi parwatayan næti bæwin ajaṭākāsayaṭa da heṭṭhā bhāgayen esema deyak [Jah] næti bæwin poḷowa

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[1] *MS.* cakkavālaṃ. [2] *So MS.*

dakwā da yana me kī loka dhātūn pūrwa diga kiyana lada prakārayen upekkhāwe pratipatti pūjā koṭa nimawā: —

P. kr. no. w. w. p.: —

Okāsa. Ahaṃ . . . pe (4) . . . patikaromi: —

kī tænata: —

Okāsa. Ahaṃ kāyavasī vattaṃ samāpajjitvā antogabbha catu-brahma-vihāresu upekkhā-brahma-vihārā-paṭhamajjhānaṃ anuloma . . . . pe . . . . pātura hotu.

Nisīdati . . . pe . . . parikammaṃ khammassa kho homi (*bis*).

Okāsa . . . . dutiyajjhānaṃ anuloma . . . .

Okāsa . . . . tatiyajjhānaṃ anuloma . . . .

Okāsa . . . . catutthajjhānaṃ anuloma . . . .

Okāsa . . . . pañcamajjhānaṃ anuloma . . . .

Okāsa . . . . pañcamajjhānaṃ paṭiloma . . . . .

Okāsa . . . . catutthajjhānaṃ paṭiloma . . . .

Okāsa . . . . tatiyajjhānaṃ paṭiloma . . . .

Okāsa . . . . dutiyajjhānaṃ paṭiloma . . . .

Okāsa . . . . paṭhamajjhānaṃ paṭiloma . . . .

Upekkhā bhāvanā.

Catu brahma viharaṇayaṭa anaturu koṭa dasa widhi wū ñāṇayen kerehi pūrwa kratyaya no waradawā wænda pudā samatha[1] darṣaṇa ñāṇayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . . pe (4) . . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha-dasasu ñāṇesu samatha[1]-dassana-ñāṇaṃ[2].

Nava lokuttara-dhammā . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . . pe . . . parikammaṃ aniccaṃ dukkhaṃ anattaṃ anuccaṃ dukkhaṃ anattaṃ.

Mese tīkṣaṇa ñāṇayen niwan aramuṇu kota bhāvanā kaḷa kalhi bhawāngaya sindaganā mano dwāraya āwarjjanā koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. b. balā hradaye tabā næwata nābhiya tabanu. Īṭa ikbiti wa pa-

[1] *MS.* samata *always.* [2] *MS.* darṣana-ñānaṃ.

ṭhawī kasinayehi kiyana lada prakārayen anuloma paṭiloma koṭa nimawā: —

Samatha-darṣaṇa-ñaṇaṃ[1].

Udaya wyaya ñāṇa nam me nāmarūpayāge utpattiyaṭa pūrwa bhāgayehi ek tænaka rāsi bhūtawa[2] siṭīmakut næta, pahala wannāhuge rāsiyaṭa [Ñi] siṭa ena gamanakut næta, næsennahuge disānudisāwakaṭa yāmakut næta næsunu kalhi ek tænaka ræswa siṭīmakut næta, wīṇā gāyanā karaṇa kalhi pahala wu śabdaya palamu tænaka ræswa siṭiyet noweyi tænaka siṭa awut pahala wūyet nowe niruddhawa anik tænakaṭa giyet nowe wæli se wī da wīṇāya upawīṇāya puruṣayāge tad anurūpawū wāēyāmaya yana me kī kāraṇayen pera nætiwa æti wūye da atiwa næti wūye da, e paridden siyalu rūpārūpa dharmmayo nætiwa ætiwannāha ætiwa nætiwannāhuyayi yanādīn pawatnā ñāṇayayi. Me bandu ādīnawa daknā yogīhu wisin p. kr. no. w. w. p. udaya wyaya darṣaṇa ñāṇayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi. Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittaṃ upacāra-vidhiṃ appanā-samādhi-vidhiṃ antogabbha dasasu ñāṇesu udaya-vyaya-dassana-ñāṇaṃ.

Nava lokuttara-dhamma . . . pe . . . nibbāna-paccayo hotu.

Nisīdati . . . pe . . . parikammaṃ aniccaṃ dukkhaṃ anattaṃ[3].

Mese niwan aramuṇu koṭa bhāwanā kala kalhi tejo dhātuwa pahala we. Ehi . . . tabanu. Īta . . . (92) . . . nimawā.

Udaya-vyaya-dassana-ñāṇaṃ.

Bhangānudarṣaṇa ñāṇaya[4] nam yam se æs æti puruṣayek gan teraka ho pokunu teraka sitiye maha poda æti wæsi wasinā kalhi diya piṭa mahat mahati diya bubulu nægi ṇægī sīghrawa bindena desedakī da e paridden siyalu sanskāra dharmmayo bindeti bindetiyi daknā wu ñāṇayayi.

[1] *See appendix.* [2] *So MS.*
[3] *MS.* anattā. [4] Compare J. P. T. S. 1893. 151.

P. k. no. w. w. p. bhangānudarṣana ñāṇayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . dasasu ñāṇesu bhangānudassana-ñāṇaṃ. Nava . . . . . hotu.

Nisīdati . . . analtaṃ.

Mese nirwānābhimukhawa bhāwanā kaḷa kalhi bhawāngaya s. m. d. ā. k. āpo dhātuwa pahala we. Ehi . . . tabanu. Īṭa . . . . . nimawā.

Bhangānudassana-ñāṇaṃ.

Bhayatupaṭṭhāna ñāṇaya nam siyalu saṃskāra dharmayan bhangānupassanā wasayen bhāwanā karannāwu yogāwacarayāhaṭa siyalu bhava yoni sthiti satwā wāsangata wū saṃskāra dharmayo śapa se jīwati wanu kæmati bhīruka puruṣayak-haṭa simha vyāghṛa yakṣa rākṣasāsirbbiṣādi[1] men wæmaheda da e bandu ñāṇayayi.

Pūrwa kratyaya no waradawā wænda pudā bhawatupaṭṭhāna ñāṇayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . . pe . . . . patikaromi.

Ahaṃ yācāmi . . . ñāṇesu bhayatupaṭṭhāna-dassāna-ñāṇaṃ. Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese nirwaṇayahi sita elamba siṭu bhāwanā kaḷa kalhi bhawānga s. m. d. āw. koṭa wāyo dhātuwe a. p. u. mk. hradaye tabā næwata nābhiye tabanu. Īṭa . . . . nimawā: —

Bhayatupaṭṭhāna-dassana-ñāṇaṃ.

Ādīnawa darṣaṇa ñāṇaya. nam mese bhayatupaṭṭhāna ñāṇaya āsewanaya karannāwū purudu karannāwū yogāwacarayahaṭa ramanīyyākārayen pihiṭiyāwū siṃha vyāghrādi caṇḍa satwā diṭṭhi nawa gahanayak men da rākṣasa parigrahīta pus karannīyak men da kuḍu gat at æti śatru bhayan men da wisa miśra bhojanayan men da gini gat

[1] *So MS. for* āśiviṣādi *with inserted* r.

geyak men da siyalu saṃskāra dharmayan upadrākārayen wæṭahennāwū ñāṇayayi.

Pūrwa k. no w. w. pudā ādīnawa darṣaṇa ñāṇayaṭa ārādhanā karanu. [Ñī]

Okāsa. Ahaṃ . . . . pe . . . . patikaromi.

Ahaṃ yācāmi . . . . . ñāṇesu ādīnavānudassana-ñāṇaṃ [1]. Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tīkṣaṇā ñāṇayen nirwāṇa guṇa salakā bhāwanā kaḷa kalhi bhawānga s. m. d. āw. k. ākāsadhātuwa pahala we. Ehi a. p. u. mk. hradaye tabā næwata nābhiye tabanu. Īṭa ikbitiwa . . . nimawā: —

Ādīnavānudassana-ñāṇaṃ.

Nirbbidhānudarṣana [2] ñānaya nam ẏam se Citra-kūṭa parwata prāntayehi æti wāsaya karañāwū swarṇa rājahaṇsayek apa citrawū caṇḍāla gāma dwārayehi gawarawaleka æli wāsaya no kare da, e paridden siyalu saṃskāra dhammayehi nerbbidhākārayen [2] pawatnāwu ñāṇayayi.

Pūrwa kr. n. w. w. p. nerbbidhānudarṣaṇa ñāṇayaṭa ārādhanu karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . pe (92) . . . ñāṇesu nibbidānupassanā-ñāṇaṃ [3].

Nava . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese nirwāṇa abhimukhawa bhāwanā kaḷa kalhi paṭhawī dhātuwa pahala we. Ehi a. p. u. hradaye tabā næwata nābhiye tabanu. Īṭa . . . nimawā.

Nibbidānudassana-ñāṇaṃ.

Muccitukamyatā [4] ñāṇaya nam dælehi bændunu massayaku men da sarpa mukhayaka pæmini maṇḍuwaku men

[1] *MS.* ādīnavānupassanā darṣana ñānaya nam.
[2] *So MS.* [3] *MS.* nimittānupassanā darṣana ñānaṃ.
[4] Muñcitu-kammanā.

da mædiriye kaḷu pakṣiyaku men da garuḍa mukhayakaṭa pæmini nāga rājayaku men da Rāhu mukha gata candrayā men da siyalu saṃskāra dharmmayan keṛen midenu kæmæti wa pawatnā ñāṇayayi.

P. kr. n. w. w. p. muccitukamyatā ñāṇayaṭa āradhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patīkaromi.

Ahaṃ yācāmi...pe(92)...ñāṇesu muccitu-kamyata-ñaṇaṃ[1].

Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tīkṣaṇa ñāṇayen bhāwanā kaḷa kalhi bhawāngaya s. m. d. ā. k. tejodhātuwa pahala we. Ehi a. p. u. mk. hradaye . . . . tabanu. Īṭa . . . pe . . . nimawā: —

Muccitu-kamyatā-dassana-ñāṇaṃ[2].

P. k. n. w. w. p. paṭisaṇkhānupassanā ñāṇayaṭa ārādhanā karaṇu.

Okāsa. Ahaṃ . . pe . . patīkaromi.

Ahaṃ yācāmi . . pe (4) . . ñāṇesu paṭisankhānupassanā ñāṇaṃ. Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese tīkṣaṇa ñāṇayen bhāwanā kaḷa kalhi bhawāngaya s. m. d. ā. k. āpo dhātuwa-pahala we. Ehi . . . pe . . . tabanu. Īṭa . . . pe . . . nimawā.

Paṭisaṇkhānupassanā-ñāṇaṃ. [Ñu]

The same for

Saṇkhārupekkhānupassanā-ñāṇaṃ.

P. kr. n. w. w. p.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi . . . pe (4) . . . antogabbha anuloma anupassanā ñāṇaṃ.

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[1] *MS.* muñcitakāmāyathānapassanā darṣaṇa ñāṇaṃ.

[2] *MS.* Muñcitu kāmatā darṣaṇa ñāṇaṃ.

Nava . . . pe . . . hotu.

Nisīdati . . pe . . . parikammaṃ . . . anattaṃ.

Mese nirwāṇa guṇaya saḷakā bhāwanā kaḷa kalhi ākāsa dhātuwa pahala we. Ehi . . . pe . . . tabanu. Īṭa . . . pe . . . nimawā.

Anuloma anupassanā-ñāṇaṃ.

P. kr. n. w. w. p. dasa ñāṇayaṭa ekawaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi, kī tænaṭa: —

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha dasa ñāṇesu

samatha-dassana-ñāṇaṃ,
udaya-vyaya-dassana-ñāṇaṃ,
bhangānudassana-ñāṇaṃ,
bhayatupaṭṭhāna-dassana-ñāṇaṃ,
ādīnavānupassanā-dassana-ñāṇaṃ,
nibbidānupassanā[1]-dassana-ñāṇaṃ,
muccitu-kamyatānupassanā[2]-dassana-ñāṇaṃ,
paṭisaṅkhānupassanā-dassanañāṇaṃ,
saṅkhārupekkhānupassanā-dassana-ñāṇaṃ,
anuloma-anupassanā-dassana-ñāṇaṃ

anuloma . . . pe (7) . . . dhammasaññā pātura hotu.

Nisīdati . . . pe . . . parikammaṃ . . . anattaṃ.

Mese bhāwanā kaḷa kalhi dasa ñāṇayehi śama a. p. u. piliwelin manā koṭa bala balā nābhiye tabanu. Dhyānawala a. p. u. mk. esema tæbiya yutuyi.

Yam se matśya grahaṇa pinisa diyaṭa baṭa puruṣayek matśyaka yana saññāyen kriṣṇa sarpayāge grīwaya tara koṭa alwā gena mahat-matśyayaku ladimiyi satuṭuwa diyen osawā balā so wæti tuna dæka bhīta wa dosa dæka kaḷa kiri gælawī yanu kæmætiwa haranaṭa upāya karanūye, waḷadhiya aga paṭan ata welā gat daraṇa mudā ata osawā wāladhiya gena de tun wiṭeka is awaṭa karakawā durwala koṭa piyā duṣṭa sarpayayi dura damā yuhuwa

[1] nimittā° [2] muñcitu kāmayathānupassanā.

goḍa nængī mahat wisa ghora sarpa mukhayakin gælawī giyemiyi ā pasu balamin siṭī da, e paridden mehi yogāvacarayā paḷamuwen ātma bhāwaya læbha satuṭuwū kāḷaya diya yata dī sarpayā alwā masaku alwā ganimiyi satuṭuwū wāk men anityaya dukkhaya anātmayayi trilakṣaṇaya duṭu wāk men saṇskāra dharmayehi bhaya ñāṇaya pahalawīma sarpayā dæka bhaya gat kālaya men ādīnawānudarṣanaya sarpayāgen wana upadrawa duṭu wāk men nirweda-ñāṇaya sarpayā kerehi kala kirunāk men bhawayen[1] midenu kæmæti muccitu kāmyatā ñāṇaya sarpayā keren midenu kæmæti ū wāk men paṭisaṇkhānupassanā ñāṇaya e puruṣayā sarpa mukhayen midīmata upāya kalāk meni.

Saṃkhārupekṣa ñāṇaya nam — yam se ginnaṭa[2] [Ñū]. [Ñṛ] ..... kukulu piyāṭiyen ā passaṭa kærakæ wena misa gini dasāwaṭat no ye da — e paridden siyalu samskāra dharmayan kerehi ælī madhyāstākārayen[1] pawatnāwū ñāṇayayi.

Satyānuloma ñāṇaya ṇam yam se dharmmiṣṭawū rajek adhikaraṇa sthānayehi unne adhikaraṇa nāyakayan aṭa deneku kala yukti winiścaya asā chandādiyen agatiyaṭa no gos mædahatwa adhikaraṇa nāyakayan da pūrwa rāja dharmayaṭa anukūlawū winiścaya kala niyāyen hapatæyi abhimata we da — e paridden ma yathokta wū udaya wyayādi aṣṭa darṣaṇa ñāṇayanṭa da sat tis bhodhi pākṣika dharmayanṭa da anukūla wa pawatnā ñāṇayayi.

Mehi kiyana lada widarṣaṇa ñāṇayanṭa anaturu koṭa nawa lokuttara dharmayan kerehi pūrwa kratyaya no waradawā wænda pudā sotapatti margayaṭa āradhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

Ahaṃ yācāmi uggaha-nimittañ ca paṭibhāga-nimittam upacāra-vidhiṃ appanāsamādhi-vidhiṃ antogabbha cutusu maggesu sotāpatti-maggaṃ.

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[1] *So MS.*

[2] *In the MS. a section which belongs below p. 99 is here inserted by mistake. I give it in its right place.*

Nava . . . pe . . . hotu.

Nisīdati . . . pe . . . parikammaṃ aniccaṃ dukkhaṃ anattāṃ.

Mese tīkṣaṇa ñāṇayen nirwāṇa guṇaya salakā bhawanā kala kalhi bhawāngaya s. m. d. āw. k. paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. uḍu talle ransiwiya mæda tabanu.

Pūrwa k. no. w. w. puda: —

Okāsa. Ahaṃ . . . pe . . . patikaromi

kī tænaṭa: —

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha catusu maggesu sotāpatti-maggaṃ ànuloma . . . pe . . . pātura hotu.

Nisīdati . . . pe . . . anattaṃ.

. . . . . dutiya . . . . tatiya . . . . catuttha . . . . pañcama . . . . anuloma . . . .

Okāsa. Ahaṃ pañcama . . . catuttha . . . tatiya . . . dutiya . . . paṭhamajjhānaṃ . . . . paṭiloma . . . .

The same, from pūrwa kratyaya p. 98 *line* 27 *to* p. 99 *line* 18 *for* sakadāgāmi-magga; *but reading.*

. . . . tejo dhātuwa pahala wē. Ehi a. p. u. mk. yaṭi talle ransiwiya mæda tabanu.

The same for anāgāmi-maggā *with*

. . . . āpo dhātuwa pahala wē. Ehi a. p. u. mk. hradaye ransiwiya mædu tabanu *and also adding the five* dhātuwas *respectively after the five* jhānas *taken reversely.*

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[1]Pūrwa kratyaya no waradawā wænda pudā arhat-margayaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . . pe . . . . patikaromi.

Ahaṃ yācāmi . . . . . antogabbha catusu maggesu arahatta-maggaṃ.

Nava l. dh . . . . pe . . . . nibbāna-paccayo hotu.

Nisīdati . . . pe . . . parikammaṃ aniccaṃ dukkhaṃ anattaṃ (*bis*).

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[1] *The following, with the last clause of the preceding section, is the portion referred to in the note above* (*on p.* 98), *as having been misplaced.*

Mese nirvāṇayehi sita elba siṭuwā bhāwanā kala kalhi wāyo dhātuwa pahala we. Ehi a. p. u. mk. nābhiye ransiwiya mæda tabanu.

P. k. no. w. w. pudā.

Okāsa. Aham . . . pe . . . patikaromi

kī tænaṭa.

Okāsa. Aham paṭhamajjhānaṃ samāpajjitvā antogabbha catusu maggesu arahanta-maggaṃ anuloma . . . pe . . . pātura hotu.

Nisīdati . . . .

Paṭhawī dhātuwa

. . . dutiya . . . anuloma . . . tejo dhātuwa

. . . tatiya . . . anuloma . . . āpo dhātuwa

. . . catuttha . . . anuloma . . . wāyo dhātuwa

. . . pañcama . . . anuloma . . . ākāsa dhātuwa

. . . pañcama . . . paṭiloma . . . ākāsa dhātuwa

. . . catuttha . . . paṭiloma . . . wāyo dhātuwa.

[*Hiatus in the MS.*]

. . . tatiya . . . paṭiloma . . . apo dhātuwa

. . . dutiya . . . paṭiloma . . . tejo dhātuwa

. . . paṭhama . . . patiloma . . . paṭhawī dhātuwa.

The same for sotāpatti-phala *reading.*

Mese tīkṣaṇa prajñāwen nirwāṇa sita elba siṭuwā ema niwan ma aramuṇu keremin sihiya abhimukha koṭa bhāwanā kaḷa kalhi bhawāngaya s. m. dw. āw. koṭa paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. telwala mæda ransiwiye tabanu.

The same for sakadāgāmi-phala *reading*:

Mese niwan aramuṇu koṭa bhāwanā kaḷa kalhi tejo dhātuwa pahala we. Ehi a. p. u. mk. dakuṇu wale ransiya mæda tabanu.

The same for anāgāmi-phala *reading*:

Mese tīkṣana prajñāwen[1] nirwāṇa śapaya salakā bhā-

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[1] *MS.* prajñāṇayen.

wanā kaḷa kalhi āpo dhātuwa pahala we. Ehi a. p. u. mk. balā bæma ature ransiya mæda tabanu.

The same for arahatta-phala *reading*:

Mese tīkṣana ñāṇayen nirwāṇa rasaya salakā bhāwanā kaḷa kalhi wāyo dhātuwa pahala we. Ehi a. p. u. mk. balā nāsāture tabanu.

The same for nibbānaṃ *reading*:

Mese tīkṣaṇayen bhāwanā kaḷa kalhi ākāsa dhātuwa pahala we. Ehi a. p. u. mk. balā nāsā de puṭa mæda tabanu.

The same for catusu maggesu paṭhamaṃ *reading*:

Mese bhāwanā kaḷa kalhi paṭhawī dhātuwa pahala we. Ehi a. p. u. mk. wasaṭa kaṭuwe ransiwiya mæda tabanu.

The same for catusu maggesu dutiyaṃ *reading*:

Mese bhāwanā kaḷa kalhi tejo dhātuwa pahala we. Ehi a. p. w. mk. balā nābhiye ransiwiya mæda tabanu.

The same for catusu maggesu tatiyaṃ *reading*:

Mese bhāwanā kaḷa kalhi āpo dhātuwa pahala we. Ehi a. p. u. mk. hradaye ransiwiya mæda tabanu.

The same for catusu maggesu catutthaṃ *reading*:

Mese bhāwanā kaḷa kalhi bhawāngaya sindagana mano dwāraya āwarjjanā koṭa wāyo dhātuwa pahala we. Ehi a. p. u. mk. balā diwa wara ransiwiya mæda tabanu.

Pūrwa kratyaya no waradawā wænda pudā nawa lokuttara saddharmayaṭa ekawaṭa ārādhanā karanu.

Okāsa. Ahaṃ . . . pe . . . patikaromi.

kī tænata.

Okāsa. Ahaṃ paṭhamajjhānaṃ samāpajjitvā antogabbha catu maggesu sotāpatti-maggaṃ sakadāgāmi-maggaṃ anāgāmimaggaṃ arahatta-maggaṃ sotāpatti-phalaṃ sakadā-

gāmi-phalaṃ anāgāmi-phalaṃ arahatta-phalaṃ nibbāṇam paṭhamaṃ dutiyaṃ tatiyaṃ catutthaṃ anuloma ... pe ... pātura hotu.

Nisīdati &c.

Mese nirwāṇa śapayehi ma sita elba siṭuwā ema nimawam ma ema aramuṇa karamin sihiya abhimukha koṭa bhāwanā karannāhaṭa nawa lowuturā dharmayanṭa bælu śama appanā parikarmma upacāra mk. bala balā nāsikāgrayen ganimin yaṭa kiyana lada e e isthānawalahi ma tabā dhyānawalahi appanā parikarmma upacāra anulomayaṭa tabana lada kramayen tæbiya yutu.

Samatha wipassanā wasayen kiyana lada widhi kriyā saṃkṣepayakin data yutteyi.

Imaṃ likhita-puññena Metteyyaṃ upasaṃkami
Patiṭṭhapetvā saraṇe suppatiṭṭhāmi sāsane.

Lowuturā Budu wemawā. Sarwārtha-siddhir astu. S'rīyam bhavatu. Āroyyam astu.

Śrī suddha Buddha warṣayen de dās sāra siya sa tis[1] wana wasa Æsala masa pura wisēniya nam tithiya lat kuja dina me diwasa liyā nimawana ladī.

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[1] 2436 A.B = 1893 AD.

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AND

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CORRIGENDA ET ADDENDA.

p. 3 *line* 5 *read* saraṇaṃ.
p. 3 „ 4 „ nibbānaṃ.
p. 6 „ 18 „ wāyo.
p. 7 „ 26 „ nāsikāgrayen.
p. 17 „ 3 „ tana *for* dana (?).
p. 41 „ 15 „ vidhiṃ.
p. 42 „ 12 „ ratnākarayaka hata.
p. 42 „ 26 „ duṭu.
p. 42 „ 29 „ yogāvacara.
p. 43 „ 29 „ dhammā.
p. 44 „ 2 *from bottom read* nairtyāwa.
p. 45 „ 6 *read* pas poḷowaya.
p. 56 „ 16 „ Hata-vikkhittakaṃ.

The Asubhas, p. VIII and p. XXXI. See now Saṃyutta Nikāya Vol. 5. pp. 129—140 (just passing through the press).

p. XXX. mystic meditation, it should have been added, is considered from the Buddhist point of view as by no means incompatible with moral depravity. So Devadatta—the Judas Iscariot of the Buddhist story—is great at Jhāna (Jāt 1. 140).

p. XXXII. For further research on Buddhist *mysticism* Mr. Lafcardio Hearn's beautiful and suggestive book 'Gleanings in Buddha-Fields', published since the above was in type, can be strongly recommended. (See the notice of it in J.R.A.S. 1898).

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